THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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In This Number

THE BISHOP'S PAGE .....

HOLY COMMUNION BY INTINCTION .....
By the Rev. George Calvert Carter

SANCTIFYING OURSELVES—A MEDITATION .....
By the Rev. J. F. Weinmann

ARE WE A BIBLE READING CHURCH? ... AND OTHER EDITORIALS .....

THE SUBURBAN MISSIONARY AND HIS PROBLEMS .....
By the Rev. Henry Davies

CUMULATIVE ENDOWMENT OF CHURCHES .....
By the Rev. George P. Atwater

THE WOMAN'S AUXILIARY DEPARTMENT .....
By Clara M. Breed

IN THE RURAL FIELDS OF THE DIOCESE .....
By the Rev. George N. Holcomb

RECRUITING FOR THE CHURCH OF THE FUTURE .....
Young People's Fellowship

RELIGIOUS WORK AMONG MENTAL PATIENTS .....
By the Rev. W. Fred Allen

HERE AND THERE IN THE DIOCESE .....

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The Bishop's Page

VISIT OF BISHOP BEECHER

We announce with pleasure that Bishop Beecher will assist in taking Confirmations during the months of February and March. The Bishop is well known in the Diocese and will be heartily welcomed wherever he may officiate. He will be accompanied by his wife and daughter, Miss Elizabeth. The latter is the Secretary of Religious Education in the Missionary District of Western Nebraska and will be glad to give addresses on Missionary work to parochial chapters of the Woman's Auxiliary or other Missionary organizations. Requests for such addresses may be sent to Miss Beecher at the Church House.

OFFERINGS IN 1924

At the time of going to press we cannot give a full report of our Diocesan and General Missionary Offerings for the year 1924. It is apparent, however, that our receipts from regular offerings have exceeded any past year in our history. A year ago we had a Sacrifice Week which added a large sum to our regular offering, but it was not considered wise to make a similar appeal or a campaign this January, so soon after the recent campaign for the Japan Reconstruction Fund.

LENTEN SERVICES

The several noonday Lenten Services in the business sections of our city are well attended. These are specially arranged for business men and women who cannot attend services in their parish churches. For many years a number of churches in London have also arranged for celebrations of the Holy Communion at varying hours to suit men and women in business who cannot attend such a service in their own parish. Through the interest of one of our laymen, a similar schedule has been arranged for this Lent as follows:

Christ Church, Wednesdays, 11.30 A. M.

City Mission Chapel, Wednesdays and Fridays, 9.00 A. M.

St. Peter's Church, Tuesdays, 11.30 A. M.

St. Stephen's Church, Fridays, 11.30 A. M.

St. Mary's Pro-Cathedral, Thursdays, 9.00 A. M.

St. Mark's Church, Mondays, 8.30 A. M.; Thursdays, 9.30 A. M.; Saturdays, 8.30 A. M.

Holy Trinity Church, Thursdays, 11.30 A. M.

St. James' Church, Wednesdays, 11.30 A. M.; Thursdays, 10.30 A. M.; Fridays, 9.00 A. M.

We are certain that many of our readers will welcome an opportunity to receive the Holy Communion at a weekday service during the business hours.

LENTEN THOUGHTS

Epiphany teaches the manifestation of the Christ *to the Gentiles.* By a strange irony of fate we Gentiles consider ourselves His own people today, and few Gentiles seem to believe in the manifestation of the Christ to the people of His own race.

As we consider ourselves His own people, let us think of the manifestation of the Christ *to Christians,* and then growing out of that His manifestation *in the lives of Christians* to the world outside. What a wonderful message the cummunicants in our Diocese could proclaim this Lent if they manifested the spirit of Christ, the mind of Christ, the sympathy of Christ, the forgiveness of Christ, the love of Christ, the service of Christ.

Let us pray that we may manifest more of the spirit of His life in the Lenten Season.

Thomas J. Garland

CONFIRMATION APPOINTMENTS FOR FEBRUARY

Bishop Beecher, of Western Nebraska, will be here this and next month to assist Bishop Garland in taking Confirmation appointments. The schedule for this month follows:

Feb. 1. Fourth Sunday after Epiphany

A. M. Phila., St. Simeon, Bishop Garland.

P. M. Phila., St. James the Less, Bishop Garland.

Evg. Phila., St. Luke, Kensington, Bishop Garland.

Feb. 8. Septuagesima Sunday

A. M. Phila., Good Shepherd, Kensington, Bishop Beecher.

P. M. Phila., All Souls, Bishop Beecher.

Feb. 11. Wednesday

Evg. Phila., St. Bartholomew, Wissinoming, Bishop Beecher.

Feb. 13. Friday

Evg. Phila., Messiah, Port Richmond, Bishop Beecher.

Feb. 15. Sexagesima Sunday

A. M. Phila., Emmanuel, Kensington, Bishop Beecher.

P. M. Phila., St. Sauveur, Bishop Beecher.

Evg. Phila., St. Matthias, Bishop Beecher.

Feb. 17. Tuesday

Evg. Phila., St. Michael Chapel, Bishop Beecher.

Feb. 18. Wednesday

Evg. Phila., Holy. Trinity Chapel, Bishop Beecher.

Feb. 19. Thursday

Evg. Gwynedd, Messiah, Bishop Beecher.

Feb. 20. Friday

Evg. Ambler, Trinity Bishop Beecher.

Feb. 22. Quinquagesima Sunday

A. M. Phila., St. Matthew, Bishop Garland.

A. M. Phila., Holy Comforter Chapel, Bishop Beecher.

P. M. Phila., House of Prayer, Bishop Beecher.

Evg. Phila., Annunciation, Bishop Garland.

Evg. Phila., Phillips Brooks Chapel, Bishop Beecher.

Feb. 25. Ash Wednesday

Evg. Phila., St. Monica, Bishop Garland.

Evg. Wyncote, All Hallows, Bishop Beecher.

Feb. 26. Thursday

Evg. Phila., St. Michael and All Angels, Bishop Beecher.

Feb. 27. Friday

Evg. Phila., St. Thomas, Bishop Garland.

Evg. Phila., St. James, Hestonville, Bishop Beecher.

Confirmations Jan. 1st to 18th inclusive

Jan.		Confirmed
7.	St. James, Bristol	7
9.	Good Shepherd, Kensington	12
11.	St. Paul's, Aramingo ...	16
11.	Calvary, Germantown ..	23
13.	St. John the Baptist, Germantown	10
14.	Emmanuel, Holmesburg.	14
16.	Crucifixion	14
18.	St. John's Free Church ..	30
18.	St. Gabriel's ..... (From Country Centre Mission)	21 3

STATE COLLEGE CHAPEL IS HELPFUL INFLUENCE

Bishop Garland is in receipt of a letter from President Thomas, of Pennsylvania State College, endorsing the work of St. Andrew's Chapel. Our Diocese of Pennsylvania has the privilege of sharing in the student work at State College.

President Thomas' letter reads:

"I believe that Saint Andrew's Church has a distinct and important service to render to the College and to the community.

"Several hundred students attend the College each year whose religious life has been nourished by use of the book of Common Prayer and to whom a non-sectarian service, however eloquent the preacher, is not an adequate substitute. To these and to Episcopalian members of the Faculty the privilege of worship in the manner of their fathers is a most helpful influence.

"Furthermore, the religious life of both College and community has benefit from the testimony to the historic continuity of the Christian faith and from the traditions of reverent, dignified, and impressive worship which it is the especial mission of the Episcopal Church to maintain. A stately and beautiful Church, expressive in its architecture of reverent faith and holy aspiration ,and worthy of the best traditions of the Episcopal Church in America, would be a witness to the thousands of students who gather here from every county of the Commonwealth of the notable contribution which the Episcopal Church has made, and which it has still to make, to the spiritual life of our Nation."

(Signed) "JOHN M. THOMAS."

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them. —*Thomas Fuller.*

TO HOLD SOCIAL WORK CONFERENCE NEXT MONTH

The Third All-Philadelphia Conference on Social Work will be held March 3rd, 4th and 5th, in the Social Service Building, 311 South Juniper Street.

The subject for discussion this year will be "Every Child"—How He Fares in Philadelphia. Virtually every social organization in the city, all the universities, colleges, schools, the churches, as well as civic bodies will participate in the hope of arriving at tangible results regarding the care of children in Philadelphia. The Conference will discuss education, recreation, employment, mental and physical health, housing and the problems of dependency and delinquency as they affect the child, his parents and the community.

The Conference last year enrolled 297 organizations and 975 individuals.

George W. Norris has been elected Chairman. The other officers are: Dr. David Riesman, First Vice-Chairman; Mrs. Murdoch Kendrick, Second Vice-Chairman; Rachel W. Pflaum, Secretary; Esther Cloud, Assistant Secretary, and Albert P. Gerhard, Treasurer.

BECOMES HEAD WORKER AT ST. JOHN'S HOUSE

Deaconess Viola Young, until recently connected with Grace Church, New York City, has taken charge as Head Worker of St. John's House, Northern Liberties. Since her coming, only two weeks before Christmas, wonders have been accomplished in the renovation of the property and the organization of the various activities. The Library continues its important work, being the only library in the Twelfth and Thirteenth Wards. Assistants, both trained and untrained, are sorely needed here. By the kindness of the committee in charge of Christmas gifts, a beautiful Christmas tree was provided for the children of the guilds and Church School.

With the new year, the Church School passes under the direct fostering care of the Diocesan Department of Religious Education, the purpose being to make it, with the co-operation of the Divinity School, a model Diocesan School for the demonstration of methods and for the training of teachers and students in the art of religious instruction. In the near future, when improvements have gone further, the Deaconess plans for a tea, when opportunity will be afforded for all its friends —and we hope they will prove to be many—to see the place and its activities, and to interest further, through personal observation, new supporters.

A NEW YEAR'S PRESENT

As an example of the way the Church Pension Fund comes to the help of the Clergy when it is possible for it to do so we quote from a letter received by a clergyman who was connected with this Diocese at the time of his retirement. This notice will be a useful and unexpected New Year's Gift:

"When your pension was granted to you on April 22, 1921, it was fixed, in accordance with the rules, at $452.24, owing to the fact that you were ordained at the age of forty-three. You will appreciate that pensions have to be based upon length of service and that it is impossible to preserve financial stability if a shorter period of service receives the same pension as when a clergyman is ordained at the usual age.

"The Trustees however, are very desirous of providing all clergymen, as far as it may be possible, with the usual pension of $600 a year. Whenever they receive legacies, therefore, they have instructed me to use them for this purpose among others. We recently received certain legacies and I have the honor to inform you that as of January 1, 1925, your pension will be of the amount of $600 a year, paid at the rate of $50 a month."

THE CHURCH CONFERENCE LEAGUE

The Church Conference League held its second Annual Meeting on Tuesday evening, January 13th, at the St. James' Church Guild House. The meeting was preceded by a supper in the Cafeteria.

It was with great joy that the League welcomed the two speakers of the evening. Miss Bumstead, Program Secretary of the Wellesley Conference, told of the program for this coming summer,—of the unusual opportunities which are to be offered by the School for Church Music, under the direction of Mr. Vincent Bennett; of the special courses on Missions, Social Service, the Bible, the Church School and general subjects mentioning on the faculty such leaders as Bishop Rhinelander, Father Huntington, Bishop H. St. George Tucker, and others.

Rev. Louis W. Pitt, of Newark, N. J., President of the Princeton Summer School Alumni, made a very forceful plea, that as January is in business the month for inventories and stock taking, so those who had made resolutions and plans as a result of the Summer Schools last year, should take stock of those resolutions and pursue them with renewed zeal.

The report of the activities of the Church Conference League showed the past year has been marked by real progress, the records show that last summer fifty-two parishes and missions in the Diocese were represented by 135 students and instructors, attending seven Summer Schools. Seventy of these 135 were attending a School for the first time. Two went directly from the Conference to service in the Mission Field. But figures do not tell the tale. The abiding things for which the Conferences stand—closer communion and fellowship with our Lord, and service for one another—could be testified to by each one of you and by the parishes you represent.

"The League undertook a large amount of publicity work last spring, and presented the Conference idea far and wide throughout the Diocese. Speakers went to Convocations, Auxiliaries, and parishes, we flooded the mails with letters and postcards, and postcards were sent to parishes, schools and colleges.

"As to the scholarship—you voted at the last Annual Meeting to have dues of $1.00 a year, to cover expenses of the League and the balance to be used towards a scholarship. Thanks to the generous response, we have been able to meet our current expenses, and to provide one scholarship at Wellesley and two partial ones at- Princeton. Added to this, we had reported to us from the Conferences, twenty-three scholarships from parochial and other sources, bringing our Diocesan total up to twenty-six scholarships."

Requests for information about the Summer Schools should be addressed to the Chairman of the Church Conference League, the Rev. N. B. Groton, Whitemarsh, Pa., or to the Secretary, Miss Helen C. Washburn, 2030 DeLancey, Place, Philadelphia.

Work Among the Foreign Born

2. THE FIELD.

This is the second of a series of articles by Archdeacon White on our Work Among the Foreign Born, particularly in the Diocese of Pennsylvania. The next article will appear in the March issue and will deal with "THE SOIL."—ED.

Our Lord's parable of the Sower will serve to map out our lines of thought in considering work among the foreign born. The Sower must have a field to sow in. For us, the field is this country as a whole, and the Diocese of Pennsylvania in particular.

Thirty-five million, or approximately one-third of the people in the United States were born outside the Union, or have one or both parents of foreign birth. This foreign element is not evenly distributed. The larger part is in the northeastern section of the country. Our Diocese comprises the five southeastern counties of Pennsylvania. In these the foreign and the native element are almost exactly equal. In Philadelphia the foreign is in excess, being fifty-nine per cent. of the total population. In some wards of the city, four out of every five persons is a foreigner or of foreign background. It is customary in our reckoning to consider those of foreign birth and of foreign parentage together, because we are brought in contact with the children than with the parents, and the problem of the children is for certain reasons, the more difficult one. In Philadelphia, the Russians come first with 96,000, next the Irish with 65,000, Italians 64,000, Germans 40,000, Poles 31,000. These last figures relate to birth only, and should be doubled at least, for birth and parentage.

About one-quarter of this foreign population comes to us from English-speaking countries. Language here presents no difficulties, and our relation to the great mother Church of England gives us a certain prestige, and with it the corresponding duty of making these people at home in our Churches. But what about the other three-quarters? Some are Jews; many more, adherents of Christian bodies already established in this country. But no Protestant communion begins to take care of its newcomers and Roman Catholics admit that about one-half of their members are lost in process of immigration. How many souls there must be who, chiefly because of their language, are practically unchurched and unshepherded. Surely we have a duty to these "lost sheep of the house of Israel."

The Church News

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MISSION STUDY CLASSES

To a very great extent it may be said to be true that love comes from, and is increased by, convictions, and leads to action. This is the firm belief of all those who study in groups concerning the Mission of the Church.

There must be implanted in one's mind the conviction that the Church of Jesus Christ has a mission to the world. It is summed up in a few words: Go! Teach, heal, preach! And the field is the world! More and more emphasis is being placed on discussion groups today, and this is essentially the method used in these classes. Convictions are formed in these earnest efforts to know the need in some special field and the opportunity that the Church may have to fulfill her mission, the very command of her Lord."

Light is thrown upon some portion of the Church's work. Needs are explained and opportunities brought out. This special field is brought into right relationship with the whole Church and fellowship with the workers and members is deepened and cemented. Every session begins with a short meditation, giving the right atmosphere, showing the method by which we must approach the consideration of the field, giving also the spirit in which every worker must go forth to do his work.

The subject this year is China and the method of approach is shown in the meditations which have as their subject or watchword, "sacrifice." It is the spirit of our Lord's sacrifice, not the giving Himself to die, but His life of obedience, His power to live gloriously for others, that will win the world unto Himself! The question may well be asked: Is this practical? Does this love, brought out by convictions, really lead to action?

It fulfills the command possibly, to love God—with the mind. Does it also make us respond to the call to serve? It is a well-established fact, that many, half-hearted, disinterested people have entered mission study classes, and have come out transformed, with a new vision and a real purpose. It is under the inspiration of this movement, that gradually here and there it is being felt to be a necessary thing that the budget of all the Church's work must be met and those on the frontier line of the Church's field shall have their hearts cheered and hands strengthened, in the determined effort to meet the priorities also, which represent their hopes and needs and prayers for further development.

No person who takes mission study seriously will fail to come out, having outgrown his parochialism, and having an intense desire to see the Church fulfill her whole task. May we not add also that the inspiration gained from mission study has given many the impetus to do some work for Christ not contemplated before? It might be interesting to count, from all the workers in our late effort to put our Diocese across in the campaign to raise $250,000 for the Japanese Reconstruction Fund, the number who had received their inspiration to work, and their love for their fellow churchmen in Japan, in the mission study classes held each year in every section of this great Diocese.

INTINCTION

At the request of some of our readers, the Church News reprints elsewhere in its columns part of a very interesting paper read recently by the Rev. George Calvert Carter before the Clerical Brotherhood. As "Intinction" is not a matter of partisan dispute, we are glad to give space to this presentation of one side of a subject which is occupying the attention of many of our clergy and laity. It must be understood that the publication of this article doesn't commit this paper to an endorsement of the author's view of the question, much less that it is an official pronouncement of the position of the Diocese of Pennsylvania. It records only one man's experience. Anyone who wishes to present a defense of the older custom is welcome to the use of our columns.

ARE WE A BIBLE-READING CHURCH?

Perhaps the title should be, "Are we Bible-Reading Churchmen?" for the Church does prescribe that the Bible be read at our usual services.

Nobody laughed recently when a theological professor said to a gathering of clergymen who had just listened to a paper on one of the prophets, "That's the first time I've heard a Biblical subject discussed by this group for many months," for all knew that the Bible is not among the most common topics for discussion among the clergy. Bishop Ferris, writing on this subject, and lamenting what he called "the general disuse into which the Bible has fallen," called the attention of his people to the organized effort which the Church is making to meet the condition through the Manual of Daily Bible Readings published by the National Council. He is trying to get his diocese to absorb 10,000 copies this year. We commend his example to the clergy and laity of this great diocese. Why not begin in Lent to form the habit

of Daily Bible Reading? Send to 281 Fourth Avenue, New York, for a copy of this manual. The cost is only $3.50 per hundred, or five cents a copy. The Brotherhood of St. Andrew also presents a series of Daily Bible Readings in its Manual of Prayers for Family Devotions, which may be obtained from the Brotherhood's national offices in the Church House, this city.

Sanctifying Ourselves

By the Rev. J. F. Weinmann

"The Good Seed are the Children of the Kingdom." These words are not from the Parable of the Sower, as one might suppose, but from the Parable of the Tares. A man had sown good seed in his field, but while men slept an enemy came and sowed tares among the wheat. Presently (S. Matt. 13:36) the disciples come, asking that Our Lord declare unto them the parable of the tares of the field. "He answered and said unto them, "He that soweth the good seed is the Son of Man; the field is the world; and the good seed —are the children of the Kingdom."

How impressive this becomes the moment we stop to think of it and to visualize it. We, the children of the Kingdom, are sown, disposed about of God, in the world as seed is sown. In the Parable of the Sower we read that the seed is the Word of God (St. Luke 8:11), and there is abundant instruction and inspiration also in that. Perhaps we do not remember sufficiently that God's Word is living, that it shall not return void, but that it shall prosper in the thing whereto it is sent. Perhaps by the analogy of Nature, as well as inherently, we may reason for our hope and encouragement, for our security and confidence, that there is a conversation of Goodness and Truth; that no good thing is ever lost—no wish, no prayer, no act, no spoken message of anything that is true and of God, and above all His own living Word,—that all are impelled as of a Divine impulse and simply never lost or without definite avail, somehow, somewhere.

But here it is the children who are the good seed. Human beings are placed here and there of God to do for Him, to accomplish His purpose in the developing of His Kingdom. We are also called salt and through us God means to save Society. We are called Light and by means of us God intends that darkness shall be dissipated. We are to think again of ourselves as leaven, to penetrate, permeate, leaven the world of human life and heart—until the whole is leavened. But here definitely we are reminded, taught, that God *places* us, now here, now there, for the accomplishment of His purpose. All that applies to the sowing of actual seed in the Spring of the year—perhaps that is one reason why on Sexagesima we have the Parable of the Sower—applies here, there is selection and intelligent preparation, definite purpose and intention.

Which things are of course a figure denoting the truth that one is influential, that one is an instrument of Divine Providence for the accomplishment of a definite and assured purpose in one's day and generation. Now is the accepted time. Today if ye will hear His Voice. The world of thought, of morals and of life, the world of spiritual appreciation, is today what other days, other human beings, have made it, under God. This proves life Sacramental, the ministering to the soul of Grace, blessing and spiritual reality through the mediation of material means. God is now using me to make better the next and the next and the next generation, each generation making its own contribution. Can we thwart God? Perhaps it is possible even for finite man to hinder, make slower and more difficult, the redemption and reclamation of the world; perhaps even God accomplishes more, in proportion as each soul seeks and yields to His purpose. We are the instruments of God for the working out of His purpose. Not only clergymen, God's ministers and ambassadors, though this is wonderfully true of them, but each and all, to the so-called very least, for a "little child shall lead them."

What a sacred thing, then, is a human being, a human life, a human body. My body, says St. Paul, is the temple of the Holy Ghost. It is this that makes so shocking and so terrible the thought of the prostitution of the body to base and unholy purpose; it is this conception of the sacredness and essential holiness of all human life that makes sin such an intruder, such an alien. Jesus sanctified Himself for our sakes, that we might see this truth of sanctification, setting apart, to the holy purposes of Almighty God.

We preach to our young people and plead and reason with them, our young men and our young women, perhaps more earnestly to the latter, as the custodians especially of something priceless and of God, a treasure not only not to be lost, but not to be sullied or trifled with, for, fairly or unfairly, is it not the truth that all too often men and the whole world are what women, as instruments of God, make them to be—make them by the holy compulsion of integrity and virtue?

The good seed are the children of the Kingdom. I am an instrument, then, of God. All that I am, then, and have is His to make use of in a world that is still in the process of making, still in the process of growing up into the likeness of Perfection. Body, soul and spirit to be consecrated, dedicated, set apart for the use of God by His Spirit, here, there and wherever in God's Providence my walk and work of life may find me. To prostitute my body or my mind to unholy purpose is as if one were to take the chalice from the altar and use it profanely. At once we should be shocked and horrified. What can he be doing? we should say. But it is precisely this that we do when we misuse these bodies and minds of ours, which are the temples of the Holy Ghost.

Administration of the Holy Communion by Intinction

Abstract of a paper by the REV. GEORGE CALVERT CARTER, read by him at a meeting of The Clerical Brotherhood of the Diocese of Pennsylvania, January 5th

In approaching the specific subject of my paper today I desire to state in the very beginning some points in which I believe we can all agree:

First:—That the Holy Communion is to all of us, as Christians and as Churchmen, the most sacred and helpful legacy left us by our Blessed Lord.

Second:—That it is our most earnest desire as Stewards of the Mysteries of God that it be participated in and shared by all those committed to our charge.

Third:—That we allow nothing of a purely secondary consideration to interfere with this supreme desire.

Fourth:—That the integrity of the sacrament and its essential purpose as we believe it to have been instituted by Our Lord, must be maintained.

With these four points of agreement assumed, I propose to plead my cause in behalf of the method of administration called "Intinction." This method, as all of you are no doubt well aware, is not a new one. It has been used by the Church in certain localities in times past, specifically during epidemics of one disease or another to avoid the possibility of contagion through participation of the Common Cup.

It was just at such a time that the writer adopted its use in his parish several years ago, when there was an epidemic of the influenza. I have continued this use ever since on the ground that, if it was advisable at such a time to avoid the spread of the contagious disease then prevalent, why should it not be just as necessary and advisable at all times, when there is a promiscuous number of communicants at all public celebrations of the Holy Communion. We are more and more coming to see that preventive measures in all things pertaining to morals and health, if they can be had and used, are much more desirable than curative measures. Medical science has given us the results of its investigations and experiments for the preventing of scourges by vaccination, inoculation, isolation and the eradication of the causes of certain diseases; mosquitos to avoid yellow fever, fleas and rats for Bubonic plague, and others too many to mention here.

Since adopting the method of "Intinction" in the administration of the Holy Communion I have personally interviewed several eminent specialists in the medical profession as to the danger of contagion and infection, through the common cup at the Holy Communion. Without exception they have agreed that there is real danger and that wisdom would counsel the preventive measure of "Intinction" where there is, on the very face of it, the minimum of danger. One of them told me of a case in a college, where he was physician in charge. One of the students was present at a class dinner where a loving cup was passed from member to member of the class. This student had the beginning of a sore throat at the time, which developed into tonsilitis and soon the other members came down with tonsilitis.

Why should the Church be less careful of God's children than the states of their citizens. These latter, many of them, if not all, have forbidden the use of the common drinking vessel knowing the great danger of the communication of not only temporary and curable diseases but of those most dreadful, loathsome, painful and incurable diseases which incapacitate not only the bodies of men but their minds also. And this action by the states is based upon the results obtained by medical science on this important subject. Surely we ourselves not only hesitate but refuse often to drink from a glass used by another preferring a clean one. And, further, in almost all the churches do we find the celebrant, or his assistant, carefully wiping with a napkin the rim of the cup, either after each communicant, or after the rail-full has communicated, showing that it is most prevalent to feel the rightness of the contention, even the great danger of contagion. Is it not more reverent and more efficacious to do away with the unseemly napkin by intinction and thereby relieve our own consciences as well as the minds of the recipients from fears which the napkin, if nothing else, suggests.

And if you for a moment think that the alcohol in wine destroys the bacilli and prevents their dissemination you should procure the analysis of the chalice and of the napkin with which the celebrant wiped the rim of the chalice of the Pro-Cathedral, Boston, which Bishop Lawrence of Massachusetts and the Dean caused to have made by the bacteriologist of Harvard University, for an absolute verification of the fact that the living, active bacilli remain upon the rim of the cup and on the napkin immediately after communication of the Sacrament.

I would be utterly wanting in my duty and obligation of Stewardship if I imposed upon others who have the desire for and feel the necessity of receiving and sharing in the blessing and grace of the Holy Communion, the gracious legacy left them by Our Blessed Lord, knowing the dangers which I have discovered lie in the drinking from the common cup.

This is my first and most important point in my plea for the use of "Intinction" in the administration of the Holy Communion, namely, the moral responsibility to guard our fellow Christians and Churchmen as far as it is possible against the danger of contagious diseases through the common cup by the use of Intinction.

Second: I claim for this method that it fulfills better than the old method the second assumption of agreement in the beginning of my paper, where I stated that it is our most earnest desire that all within our care should come and partake of the Sacrament for their spiritual and moral welfare.

Before I instituted "Intinction" there were several who abstained from coming through fear of contagion, several who took the cup in their hands but failed to partake for the same reason, and others who, as soon as I turned to invite them to come forward started at a fast pace in order to be first at the rail for the same reason. Now, all these come in a normal manner because the fear of contagion has been done away. Their minds now for the first time are fixed not upon their physical fears but upon their spiritual needs, hopes and helps in that Sacrament.

Our Blessed Master was one who most severely condemned the man-made details of ceremonial observances which tended to let or hinder the channels of His spiritual grace and power to function for the benefit of His brethren or fellowmen. Read the account of what He said when His disciples were blamed for plucking the ears of corn on the Sabbath Day, and of instances of the same purport here and there as reported in the Gospels.

With these instances and Christ's own absolutely indignant attitude in our minds I feel sure that we all agree in my third assumption that we will let nothing of a secondary consideration interfere with the participation of all or as many as will in communicating.

In this category I would place such technicalities as the insisting that the cup be put in the hands of the communicant which in spirit if not in letter is actually done when the communicant receives the wafer dipped in the consecrated wine

in the palm of his hand. The cup has only the value of the vessel which holds that which it is essential to receive, the consecrated wine. The quibble that it is irreverent to have the sacramental wine touch the hand when at the same time the sacramental bread does so, is not worth considering; also the quibble that in administering in this way one does not drink as is commanded but this too is merely a materially conceived objection, for in the last analysis the wine which still remains liquid as absorbed in the wafer may only be conceived of as drunk rather than eaten as is the wafer in which it has been absorbed.

All these are so far away from the essential meaning, purpose and desire as expressed in the Sacrament itself and its faithful partaking that they are in themselves irreverent as objections and should not be allowed by a responsible Steward of the Mysteries of God to interfere in the slightest manner with a devout communicant receiving the life-giving, life-restoring means provided for that purpose and that purpose only.

Fourth: I claim that in the method of Intinction the Sacrament is administered in all its integrity. The faithful communicant receives both the consecrated bread and wine in his hands with the words of administration as ordered by the Church in her rubrics. Some who have advocated the denial of the wine, as in the Church of Rome, to avoid contagion and infection from the common cup would mutilate the Sacrament, which by intinction is preserved.

The symbolism of drinking from a common cup is also preserved as each wafer is dipped therein and they all partake of the same without the undeniable danger connected with the contact of the lips. The symbolism of drinking from the common cup is no more destroyed than the symbolism of the one loaf is by the breaking of it. I may be accounted heterodox for believing as I do most assuredly believe that the discoveries of facts by scientific investigators of whatever kind are revelations from God and that such facts if they be of this character I believe them to be, must alter our ways, habits of thought and of living and our methods of administering affairs of whatever kind so that when we have been accustomed to think or to do, and find that these are now made obsolete and undesirable—nay even impossible—in the light of modern scientific research and establishment of facts we should surrender them and change and become in more accord with the newer and better knowledge. This applies to our spiritual life and its modes of thought, experience and of living as well as to our life in the every day world of affairs. I do not think, judging from my own experience, that the Laity will in the main oppose the change from the old method to "Intinction," if it is clearly and reverently explained to them.

As *by-products,* which I hesitate in even mentioning, as they absolutely of and by themselves are of no primary consideration, there are economies of material, time and service without lack of reverence. I have had numerous thanks and commendations for making the Sacrament open to all to come and of more spiritual value because of the minds being relieved of the fears which naturally and inevitably distracted their thoughts at so solemn a service and act. All the churches but our own use a method to avoid the common cup.

In closing, let me state that in the eastern churches today the laymen receive the consecrated bread dipped in the wine. I wish they had stopped there, maybe some day we and they will, but they go further and administer the same with a golden spoon. They have Intinction without its preventive quality.

JUNIOR MISSION STUDY PROGRAM

Rectors, Superintendents, and all interested in Boys and Girls—plan at least ONE Mission Study Class to be held in YOUR Parish during Lent.

The Subject this year is China, the material graded and attractive with many helps and suggestions for Leaders.

Read carefully the Folder on Mission Study which the Church School Service League has issued.

Training Classes for Leaders, to be held at the Church House on:

Thursdays, Feb. 5—Following the C. S. S. L. Annual Meeting at 3.30 P. M., Mrs. Harry Franck will speak on China, at 4 P. M. Tea.

Three classes on Method and Material, to be led by Miss Margaret Evans, all at Church House.

Thursday, Feb. 12—At 10.30 A. M., followed by a talk on China by the Rev. P. Lindell Tsen.

Wednesday, Feb. 18—At 7.30 P. M., followed by lantern slides of China.

Thursday, Feb. 19—At 3.30 P. M., followed by short Chinese Missionary play, "The Message of the Christ Child," given by children.

I have learned something from every man I have met.—*Emerson.*

The truthful are youthful, though their cheeks be withered with age.—*Exchange.*

WEST PHILA. S. S. ASS'N TO MEET FEB. 17

The Winter Meeting and Conference for Rectors, Superintendents, Officers and Teachers of the West Philadelphia Branch Sunday School Association, will be held in St. Andrew's Church, Thirty-sixth and Baring Streets, Tuesday, February 17th. Supper will be served at 6.30, and supper tickets may be obtained from rectors or superintendents or from the secretary, E. Tracy Tobin, 439 South Forty-third Street.

The Rev. Charles E. Tuke, rector of St. John's Church, Lansdowne, President of the Association, will address the meeting at 8 o'clock, following a devotional service and business session, on "The Diocesan Standard for Church Schools." Beginning at 8.30, Sectional Conferences will be held as follows: "Kindergarten and Primary," Miss Mary Evans, Leader; "Grammar and Junior," Miss Nellie P. Ferry, Leader and "Senior and Bible" Mr. Samuel Evans, Jr., Leader.

RECTOR IS ORGANIZING A SUMMER CRUISE

The Rev. H. St. Clair Hathaway, rector of St. John's, Norristown, who conducted a party on a cruise to the Mediterranean last July, is organizing another trip for next summer. There were twenty-one in his party last year, five of whom were clergymen. Several of them had the great privilege of celebrating at the Altar of St. Abraham in the Church of the Holy Sepulchre at Jerusalem. This courtesy was gained for them through the English Bishop in Jerusalem and the Rev. Charles Bridgeman of the Department of Missions of the Episcopal Church, now stationed there and representing our Church.

On the cruise they stopped two days at the beautiful garden spot of Madeira off the coast of Africa. They went to Tangier, Africa; to Malaga, Spain; Monaco and Monte Carlo, visiting the Casino, Niecem, Genoa, Naples, Pompeii, Sorrento and Venice, Athens, Constantinople, Bayroute, Syna, Haifa, Jerusalem and Bethlehem. They stayed five days in Jerusalem. They sailed from Joppa for Alexandria and spent four days in Cairo, visiting Gizeh, the Great Pyramids and the Sphinx, sailed the Nile, visiting the spot where tradition says Morer was discovered. Next summer's cruise will be identical with last year's, with the added attraction of a visit to Rome in honor of Holy Year. The entire trip covers ninety-two days.

If any of our readers should be interested in the details of this proposed cruise, we are sure that Mr. Hathaway will gladly answer all inquiries.

The Suburban Missionary and His Problems

By The Rev. Henry Davies, B.D., Ph.D.

Our Diocesan missions may be roughly divided into two groups, rural and suburban. Each group is sufficiently distinct to be treated apart, for their problems are not the same. In this article we are concerned with the latter or suburban type, especially missions located in the newer communities of recent growth located in or near Philadelphia.

The problems of the missionary in the suburbs are mainly two: (1) the problem of his own self-adjustment, and (2) the problems of the mission church.*

I.

As soon as he arrives, the missionary is confronted by that obscure thing called "the psychology of the situation." Everybody knows that the newer suburb is, more or less, in a state of transition. That is why it makes such good missionary soil, and why the missionary's first and often his most difficult (and sometimes unsolved) problem is self-adjustment. The psychical elements of the situation are uncertainty, "touchiness," group conflict, institutional selfishness and class or racial prejudice.

In the newer suburbs, spiritual unity is never easily centralized because the "group mind" is non-existent. That it is not found in the Church is clear to any one who views the field closely and as a whole. More often it is discovered on the athletic field where local pride in the "team" excites the greatest enthusiasm and "following the game" is the most striking evidence of teamwork in the community.

The lodge, the fire company, the political caucus, the speculative builders, the officers of this or that society, are not co-ordinated but largely competitive groups, doing service as separate organizations and proudly conscious of their independence and indispensibleness. In short, there is no clearly defined consciousness of the community as a whole, no dominating sense of the unity underlying the diversity of its life. No such unity exists in fact.

The suburbanite is also the victim of his divided interests. He *works* in the city, but *lives* in the suburb. This is not only confusing but damaging to his loyalty. His politics become merely "practical." The newcomer often feels that the suburb is a trap, or if that is too strong a term, his politics and his taxes become so inseparably connected that he kicks and moves away, either to the rural sections or back to the city whence he came. His reasoning is, of course, unsound and unfair, because he fails to consider the advantages he enjoys in the suburb. Nevertheless the problem of adjusting himself heartily to his new environment is very real, a grim struggle between hope and pocketbook.

Culturally, too, the newer suburb is in an inchoate state. The fountains of culture aside from the Church, are the school, the garden, the newspaper, the victrola, the movie, the radio, sport, and dancing. Side by side with these influences there is often formed a peculiar group of narrow-minded people who regard the secular life as infected with evil, and seek to regulate its complex life, from the cradle to the grave, according to their absolutely honest convictions. The culture clubs have a spasmodic vogue chiefly among women; but, good as the work they do is, they do not influence the community spirit as they should, perhaps because they are not democratically administered. There is an amazing indifference to "culture," but sooner or later we shall come to see that spirituality and vulgarity cannot coexist, and the "tone" of the community remain at a high level.

These four things, which have been merely hinted at, are inextricably bound together in the experience of the suburbanite, and form a "complex" to which the missionary must adjust himself from the start as well as he can, if he is to serve the community acceptably and efficiently. For this he needs time. At first, he feels lost in the unstable conditions of the situation, unable to grasp the psychology of the conflict of the social groups each nervously jealous of each other's ascendancy.

The missionary, to become a factor in the life of the suburban mission, must "belong" in a more or less intimate way to the community, must be a "good mixer," which means to have a hand in the operations of its multitudinous unrelated activities. Self-adjustment to such conditions often dissipates his energies and not infrequently provokes jealousies, and it is indeed a nice problem to know just how far he ought to go in this direction, so that the Church, which is his chief concern does not suffer loss. One thing is certain: he cannot stand aloof and hope to win his way into the hearts and lives of the people.

Like many of the disgruntled immigrants, the missionary is too often himself only a bird of passage, not staying long enough to adjust himself to the people, register as a voter, join in, and so identify himself with the people and their problems. Too often he is narrowly interested in the Church, in its authority and discipline, in its centripetal rather than its centrifugal function, to the neglect of his social relations; but it is better, both for him and the mission, to understand and personify them in himself even if he has to sacrifice some of his dignity.

No man should go to a mission expecting to find the settled conditions, the comfort, the financial and social ease of more settled communities. By this I do not mean that he will be alone among strangers, for he will meet people with whom he can co-operate, choice spirits to whom his message and ideals will make instant appeal, and older residents (a few at least) who have preserved the traditions of a steadier and, in some vital respects, a nobler past. With these as allies he can hopefully proceed to assert himself. But he must always remember that these newer suburbs are problems in social transition. Therefore he must be something of a student of his environment and know how to adjust himself to the particular problems arising out of that fact in a broad-minded and sympathetic way.

*This (2) article will appear in the March issue.

DR. KELLY ADDRESSES CHURCH STUDENTS

The Annual Dinner for the Episcopal Students of the University of Pennsylvania was held at the Hotel Normandie, in West Philadelphia, Wednesday evening, January 14th. Hector MacDonald, of the Student Vestry of the Church of the Transfiguration, was toastmaster of the occasion. The speaker of the evening was Dr. Howard Kelly, of Baltimore, world-famous surgeon and religious leader. Doctor Kelly spoke on the greatness of the Bible and how it should be applied to scientific beliefs. Rev. John R. Hart, Chaplain of the Transfiguration, spoke a word of greeting to the group and J. Lee Patton, Jr., Chairman of the Student Vestry, talked on the needs of that church. Upwards of two hundred men and women students were in attendance.

At the last meeting of the Student Vestry of the Church of the Transfiguration it was decided that during Lent an effort should be made to bring one of the Garrick Theatre speakers out to address the University students on Wednesday of each week. These services are to be held in Houston Hall Chapel, at 1.20 P. M. A choir of members of the University Glee Club, accompanied by Mr. John N. Frazier, one of the best organists in the city, will conduct the musical end of the services.

This is the first time that such a movement has been undertaken out at the University,

The A-A Method for the Cumulative Endowment of Churches

By the Rev. George P. Atwater, D.D.

Doctor Atwater is the originator of a plan by which it is claimed a parish may easily and very practically endow itself. At a recent meeting of the Clerical Brotherhood of our Diocese he explained the plan in detail, demonstrating its successful operation in his own parish in Akron, Ohio. At the request of The Church News *Doctor Atwater prepared the article which appears here, stating it gives the heart of the A-A Method.*—Ed.

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The A-A Method is an extremely simple arrangement by which the parish may provide security for its future, create a permanent income, and attach each member to the parish by ties which outlive the changes and chances of our American life.

The Method does not interfere with any financial system now in operation to meet the budget, or with any building project, or with the Nation-Wide Campaign. It should indeed, if properly presented, intensify the interest of the people in present projects.

The Method does not divert to an endowment the resources now open to the parish. It opens resources not now generally touched. And it gives an outlet for motives for which we now provide but meagre expression.

The inauguration of the Method does not require a campaign, or an elaborate organization, or extensive bookkeeping, or any expense.

The Method itself may be described in eight short paragraphs every one of which should be carefully studied so that it is completely understood.

(1) The A-A Method provides that every man, woman and child in the parish shall become the founder of an individual endowment for the benefit of the parish.

(2) This endowment is not a sum of money given at one time, but is the accumulation, throughout life, of small gifts, voluntarily made to the endowment by the founder.

(3) Each member of the parish is first asked to enroll, as a founder. He inaugurates his endowment by a gift, possibly of only one dollar. From time to time, as prompted to do so by the pressure of motives within his heart, he adds to his endowment.

(4) Each endowment is a distinct, individual unit, to be recorded and conserved forever in the name of the person who founds the endowment.

(5) The principal sum of the endowments shall be put into trust, perpetually. It shall never be disturbed. The income shall be used by the parish for its usual expenses and obligations.

(6) The founder makes no pledge of any sort, and assumes no obligation.

(7) The method provides that each founder, throughout his life, shall have opportunity to make gifts to his endowment.

(8) Any person, whether member, adherent, or supporter of the parish, may be enrolled as the founder of an endowment.

After the method is in operation a Book of Remembrance should be printed annually, with the names of all the founders therein, but without the amount of the endowment.

It is impossible within the limits of this article to give even the barest outline of the many advantages of this method. But it may be truly said that the spiritual values of it far outweigh its material value, great as that is.

When every person in the Church has opportunity to found an endowment for his parish, and thus project his support, and his devotion and love to the Church into the future, so that, in his name, some good will accrue to the Church for countless generations; and when each year the Church shall grow stronger and stronger by constant gifts of people, voluntarily made, and by the enduring devotion prompted by such participation, we may hope to do our work in the Kingdom with the certainty that it will not fade away as time passes.

The Method likewise provides for Memorial Endowment Funds. A general feeling prevails that a memorial, to be worthy, must involve a considerable sum of money. This has limited the giving of memorials. The A-A Method provides that a donor may establish a Memorial Endowment in the name of one departed, by the initial payment of a small sum, to which the donor will make additional gifts, as prompted to do so by the impulses of his heart. Such a memorial is open to every one, whatever his circumstances. In the name of the departed there will be for all time an enrichment of the work of the Church.

Every gift is voluntary, but all are urged to give expression, by a gift, to feelings of gratitude. The following occasions are suggested, but one may make a gift at any time, and in any amount:

On birthdays and other anniversaries; on wedding anniversaries; on recovery from illness; on safe return from journeys; on escape from danger; upon graduation from school; on festival occasions; at times of family reunions; on days of achievement; in times of success and prosperity; in times of election to office; at times of religious privileges; in times of national rejoicing.

The Method has several other major features. A booklet which gives an outline of it may be secured from the Parish Publishers, Akron Ohio.

APPROVE AMENDMENT ON CHILD LABOR

At the annual meeting of the Church Social Workers' Club of the Diocese of Pennsylvania, held Saturday evening, January 10th, the following resolution anent the proposed Twentieth Amendment was passed without a dissenting vote:

"In the interest of National uniformity of Legislation on moral questions; and, in this instance to provide for the protection of the home by prevention of the employment of children of certain ages in industry, and for the protection of the individual and of Society by the prevention of the employment of minors in certain hazardous occupations, it is desirable that the Legislature of the State of Pennsylvania ratify the 20th Amendment to the Constitution as submitted to the several states with the joint approval of Congress and the President; that Congress may be given power provided by the Amendment, which it was generally assumed Congress had inherently possessed."

The officers elected for the ensuing year include the Rev. Eliot White, President, and the Rev. J. F. Weinmann, Secretary-Treasurer. There were about sixty members present.

FREE AND OPEN CHURCH ASSOCIATION

The Forty-ninth Annual Meeting of the Free and Open Church Association was held in the Church House on Monday, December 29th. The annual report was presented which stated that in 30 of the 72 Dioceses not one church rents its pews. The percentage of free pews for the whole Church is 92 per cent. Mr. Henry H. Bonnell was elected president, Mr. T. Broom Belfield, vice-president, Mr. W. I. Rutter, Jr., treasurer, and the Rev. John A. Goodfellow, General Secretary. The new member of the Board of Council is the Rev. John H. Lever, of the Church of the Advocate. The annual *service* of the Association was held in St. Matthew's Church, on Sunday evening, January 25th. The Rev. Samuel G. Welles, of Trenton, N. J., was the preacher.

ACCEPTS RECTORSHIP OF ST. PAUL'S, C. H.

The Rev. Malcolm Endicott Peabody has accepted a call to be rector of St. Paul's, Chestnut Hill. Mr. Peabody will probably assume charge of the parish early in April.

Mr. Peabody is a graduate of Groton School, Harvard University, and the Episcopal Theological School and was a student for one year at Cambridge University, England. After graduating from Harvard he taught school in the Philippines for two years. He also served as a Chaplain in France during the World War. He was ordained to the diaconate in 1916 and to the priesthood in 1917. Since then he has been rector of Grace Church, Lawrence, Mass., a parish reporting 1374 communicants.

Both Mr. Peabody and his wife represent families that have worn well in the State of Massachusetts, and have been foremost in service for their fellows.

The Rev. John M. Chattin, who has been assistant at St. Paul's, will remain in charge of the parish until Mr. Peabody takes charge in April.

NEIGHBORHOOD WORK AT ST. ELISABETH'S

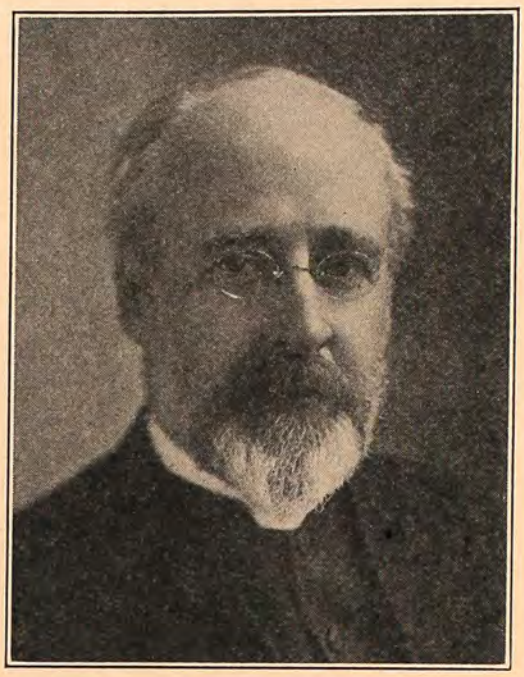
It began in 1915, ten years ago, with our first Summer School. The small streets near us swarm with children in warm weather; in the cold it is a question how the little houses can contain them. Of 150 children who entered through our open doors, we found an average of 125 whose parents come from Sunny Italy to America, where every one is free to earn their living, and be happy in their own way. South Philadelphia is not always sunny, but these overseas ancestored children have sunny faces, and sunny hearts, and pretty names, and pleasant ways; contact with them is calculated to thaw out and melt the ofttimes chilly attitude of the "native American" to the "foreign born." The Summer School was the beginning, and later we opened our garden gate, for we have a garden at St. Elisabeth's, and had story-telling and singing.

Then there was the "Neighborhood Club"—the boys come three nights a week, lack of leadership alone, prevented a valuable work being inaugurated. We kept on, however, with Summer School, garden gatherings and friendliness, and finally achieved "continuation work" for a whole year.

Last Fall we canvassed the streets in the immediate vicinity and found some families with no religious connection at all, and others drifting, with no Church home, in contact with none of the guiding and restraining principles of religion that alone can insure the making of good citizens.

The friendly neighborhood contacts have been correlated with regular parish work, 41 children have been added to the Church School. Seven boys have come into the choir, and more are in sight, there are 46 in the girls' club, and seven in the Candidates' Class, G. F. S., 34 in the boys' club and a Thrift Club has been organized, under the Seventh and Walnut Savings Fund, with 24 regular depositors.

REV. JAMES F. BULLITT



The Rev. James F. Bullitt began his duties as Diocesan Missionary the beginning of January and has put in a busy month looking over his special field of work. In addition to attending all Convocation meetings in January Mr. Bullitt took services at Epiphany, Royersford, the first Sunday in the month, and the following Sunday visited St. George's, Venango. On the third Sunday he visited St. Titus, Elmwood, in the morning, and in the afternoon the new mission in Springfield. Sunday, January 25th, he visited Trinity Mission, Gulph Mills.

ST. BARTHOLOMEW'S, WISSINOMING, SHOWS PROGRESS

The work of St. Bartholomew's, Wissinoming, the Rev. John R. McGrory, rector, is advancing considerably. The services are fairly well attended and newcomers are seen frequently. A new electric changeable letter sign has been purchased. New lights have been placed in the church and the parish counts upon installing a new Estey organ before Easter. The rector, in cooperation with Mr. Howard, of the City Mission, ministers to the old folks at the Home for Old Ladies at Wissinoming. Those from the Home who were able to come were guests of the congregation at the parish Harvest Home Festival and carried back with them fruits and vegetables. The congregation at the Christmas Festival and one of the Guilds remembered the rector with beautiful leather travelling sets.

ST. STEPHEN'S, CLIFTON HEIGHTS

The reports of the different organizations at our annual business meeting were very encouraging. Our parish is amongst the sixty which overpaid their missionary apportionment, we having gone "over the top" to the extent of about $200. This was largely due to our Sunday School, which raised $421 in Lent. Much enthusiasm was shown at our recent Christmas midnight service. Notwithstanding the inclemency of the weather, the church was filled, and another splendid congregation assembled next morning. The special Christmas offering amounted to almost $200, which is the largest Christmas offering in the history of the parish. In view of the fact that most of our people are mill hands, who have been working on short time for nearly two years, we feel that this is a pretty fair showing. This year our buildings will be repainted, the walls repointed, and various other improvements made.

EMMANUEL, HOLMESBURG, CELEBRATES 81ST ANNIVERSARY

Emmanuel Parish, Holmesburg, celebrated its Eighty-first Anniversary with a week of special services, January 11th to January 18th.

The preachers during the Festival were the rector, the Rev. Sydney Goodman, who preached on the "Heritage of the Past," the Rev. Waldemar Jansen, rector of the mother church, Trinity, Oxford, the Rev. George Mair, and the Rev. John M. Weber. The central feature of the week was the visit of the Bishop for Confirmation.

An interesting year book issued for the occasion shows the parish to have had only seven rectors during its existence and organization in 1844.

The outstanding improvement during the present rector's administration is the building of Garrett Hall (Parish and Community Building). This is referred to in the Year Book as follows: "It represents the largest operation undertaken since the erection of the church in 1844. The magnificent gift of Mrs. Mary M. Garrett to this church of her childhood and the contributions of each society and guild of the church as well as the pledges of very many of its members and well-wishers accomplished the task."

ALL HALLOWS' CHILDREN PRESENT CHRISTMAS PLAY

A pageant in honor of the Holy Child Jesus and His Blessed Mother was produced by the children of All Hallows parish, Wyncote, Pa., on Christmas Eve. Following the precedent of the Mediaeval Mystery Plays and ceremonials, the pageant was designed to present the message of Christmas and to serve as a religious exercise. The parish house was decorated with laurel and pine on the platform.

Each of the three scenes or "stations" was announced by the sounding of a sanctus gong, followed by the singing of an appropriate hymn, and a Collect. The first scene, the appearance of the angel Gabriel to the Blessed Mary to announce to her the great vocation to which God had called her, was suggested by the early Italian paintings of the subject, the angel appearing above with hand outstretched toward Mary, who knelt in prayer, the symbolic Easter lily nearby. Passages from Holy Scripture were read by the rector, the Rev. Clarence C. Sylvester, which the scenes portrayed objectively.

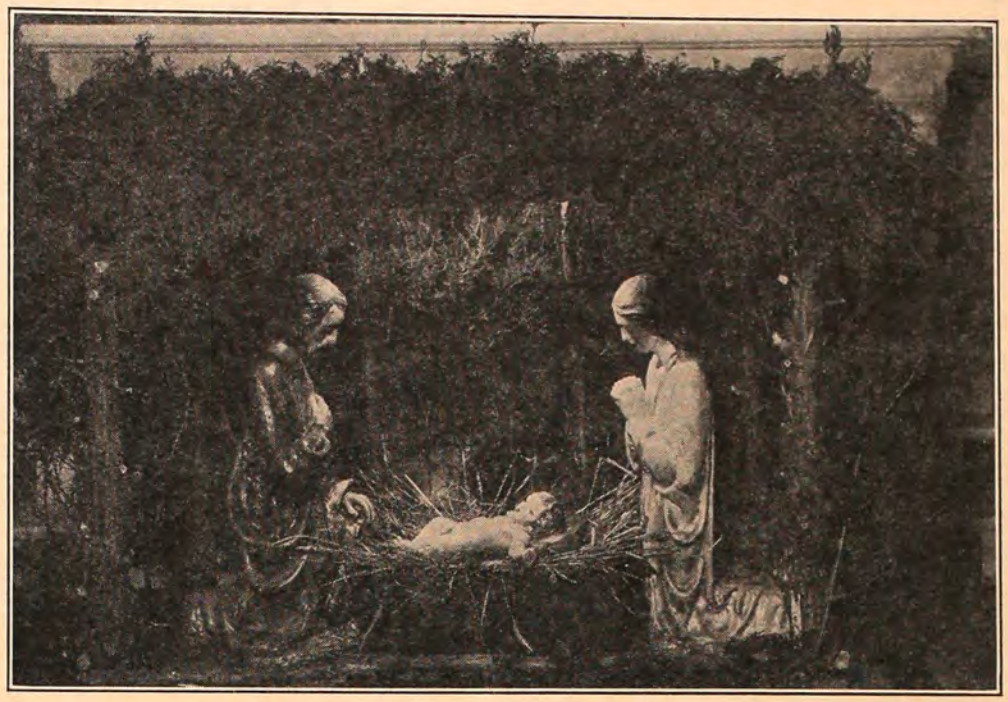
Station two was made at the field in Galilee, with the shepherds watching their flocks by night. The angels of the Heavenly Host appeared in a blaze of white light, declaring to the world and these shepherds the news of the birth of Jesus in Bethlehem.

Arrived at the third station, the shepherds are found kneeling before the Manger Throne of the Infant King. On a dais at the rear is seated the Virgin Mother with the Divine Child in her arms, while twelve attendant angels bearing tall lighted tapers keep watch. Saint Joseph stands by, ever the protector of the Mother and Child. Presently during the Scripture Reading, the Three Kings from the East enter the scene from the rear of the room and proceed up the central aisle. They have "Seen His Star, and are come to worship." Apparelled in rich brocaded vestments, and jewelled crowns, each bears his gift to the King of Kings. The fine hymn, "We Three Kings from Orient Are," is sung here, as they kneel in adoration; the first offers a golden thurible fuming with fragrant incense, the second bears a jewelled casket of gold, and the third King leaves his urn of myrrh spice.

After the singing of "Adeste Fideles" by the personages and congregation, all the angels, shepherds, Wise Men, form in procession and the pageant is completed with the rector's blessing.

It is planned to hold the pageant on a larger scale next year, and more appropriately in the chancel of the church.

Christmas Creche at St. Peter's, Phœnixville



The photograph of a Christmas Crêche in St. Peter's Church, Phoenixville, shows the Crêche in position between the Communion Rail and the Altar step. In this position it was a help to the congregation in visualizing the event Christmas commemorates, because it could be seen by most of them as Lessons and Gospel were being read. And the whole arrangement made the Sanctuary an objective representation of the Life of Christ as set forth in the Creed, —the Crêche representing the Incarnation; the Altar, behind and above it, the One, sufficient Sacrifice; the empty Cross, above and behind the Altar, the Resurrection and Ascension; while behind and above all was a window picturing the sunrise of the general resurrection.

This addition to the Chancel at Christmas seemed to make it say to the congregation, "Who is He that ye believe ascended, but He that first came down." As the communicants came to the rail they could see the figures in more detail, and the effect upon them was very visible in their faces.

The figures were obtained from Mr. Robert Robbins, of New York, and were most satisfactory in form, color and, above all, in expression. The booth was made from two arba vita trees and three lima bean poles, and the top was a piece of warped beaver board, covered with denim to which the branches were attached with heavy thread. A 75-watt "daylight" lamp was fixed inside at the top of the curve, where it could not be seen.

ADVOCATE HOLDS TWO IMPRESSIVE SERVICES

The Candle Service at the Church of the Advocate, Philadelphia, was held this year as usual the Sunday evening after Christmas, and it was more impressive than ever. At the beginning of the service the only lights in the church were an electric star above the altar and a light in the manger which was placed in the chancel. The procession was especially beautiful. First came the Cross, followed by little children in red capes carrying wreaths and candles, a group of boys in white robes as shepherds, the girls' choir in blue capes, the men's choir, servers in purple cassocks, candle-bearer, banners, the verger with mace, and the rector.

The so-called Festival of Lights, held the Sunday after Epiphany, is also a service with procession of candles but its principle is just the opposite of that of the Candle Service. After shortened Evening Prayer all lights in the church are turned out except the Star in the chancel, the light in the Manger and a powerful flood-light at the rear of the church. This flood-light is focussed upon the Three Kings, who in single file and attended by two pages, proceed up the center aisle singing "We Three Kings of Orient Are." The costumes of the kings are as gorgeous and glittering as possible. They present gifts at the Manger and then there follows a short service of praise. At the end of this service, one large candle, held by the rector, is lighted, and then twelve heads of parish societies, wearing shoulder sashes with the name of the society they represent, come to the altar rail and receive smaller candles lighted from the large one. From these twelve candles the children light their candles and proceed around the church, while both choirs sing appropriate Epiphany hymns. The recessional is the same as the Candle Service, except that the church is dark.

The Young People's Fellowship

Recruiting Church Leaders of the Future

Our pages devoted to the Young People's Fellowship in the January issue soon brought results.

First, and we are sure we may be pardoned for putting it first: We received congratulations on our plan to make THE CHURCH NEWS a medium for the exchange of ideas. One subscriber writes, "Congratulations on your Young People's department. This is the most promising movement in the Church today. More power to you."

Second: We have received responses to our suggestion for contributions of discussion topics which have proved successful. We are presenting in this issue a list of suggested topics which may be helpful to parish organizations during the season of Lent.

Third: We have received inquiries from rectors who are preparing for organizations for young people in their parishes. Publicity pays the Church. We believe in it. Let us hear from others along these three lines or any others. Give us your programs which have met with success that others may be aided. Let us know what you are doing, as your experiences may be helpful in organizing a society or in strengthening one already in existence.

We are confident the Church needs the presence, strength and outlook of the young people. Our young people need the steadying, inspiring influence of the Church. We have made very little provision for the young after Confirmation. Young people's societies are needed to gather up and make use of the energies of the young and to train them for service. The young people need the Church to bring them together under good auspices and for the best purposes. At present they are meeting together under other than Church influences and for other purposes, some good and some bad. Others, not churchmen, are carrying on this work of "education" without much thought of the moral character in mind.

The Young People's Societies, we believe, will meet one of the greatest needs of the Church today. From their ranks we must recruit our clergy and teachers. They are the Church leaders of the future.

PLAN OF FEDERATION OF Y. P. FELLOWSHIP

Following are the Articles of Federation adopted at the First Convention of the Young People's Societies, held in St. Mark's Church, Frankford, at which the Diocesan Young People's Fellowship was organized for "Worship, Service, Study and Fellowship."

For the furtherance of mutual helpfulness and effective co-operation among the Young People's Societies of the Diocese of Pennsylvania, the following Articles of Federation are adopted:

1. Societies of Young People of the Episcopal Church in the Diocese of Pennsylvania shall be united in a Federation to be known as "The Young People's Fellowship of the Diocese of Pennsylvania."
2. The Plan of Federation shall be as follows:
   - A. Any Society of Young People of the Episcopal Church, within the Diocese of Pennsylvania, is entitled to membership in the Federation upon application to the Diocesan Council.
   - B. The Rector, the President and two representatives from each of the Parish Chapters shall form a Group Council, said Council to meet twice a year for consultation, exchange of methods, and to transact such other business as shall properly come before it.
   - C. Also once a year shall be held a Diocesan Convention of the Young People's Fellowship, the program of which shall be provided by the Diocesan Council. The Rector and three others from each of the Parish Chapters shall be delegates to the Annual Convention.
   - D. The Diocesan Council shall consist of the Bishop of the Diocese, who shall be Honorary President, and ten others, five elected by the Annual Convention of the Young People's Fellowship, and five to be appointed by the Department of Religious Education.
   - E. The Business of the Diocesan Council shall be to suggest plans and methods for use in the Parish Chapters, particularly programs and topics for devotional meetings, to provide for the Annual Convention, and to promote closer fellowship and co-operation among the Young People's Societies of the Diocese.
   - F. Plans for revenue for the work of the Diocesan Council shall be submitted by the Diocesan Council to the Group Council for approval.
3. Amendments to this Constitution may be made by a majority vote of the delegates present at any Annual Convention of the Young People's Fellowship, provided that notice shall have been given in writing to the Diocesan Council at least one month before the Annual Convention.
4. The Annual Convention shall elect a President, two Vice-Presidents, a Secretary and a Treasurer, who shall be members of the Diocesan Council.

A FIFTH BIRTHDAY

An interesting meeting of the St. Thomas' Parish Society at Whitemarsh was held January 6th—the Fifth Anniversary of the organization of the young people at St. Thomas'.

More than fifty of the members gathered together to celebrate the Society's Fifth Birthday. After their regular half-hour Devotional Service, the Secretary read a report of the various activities of the Society from 1920 to 1925. This report showed how active the young people have been in the life of the parish, the many happy times they have had together at their picnics and parties, and how their organization has gone steadily forward during the five years.

The rector of the parish, Rev. N. B. Groton, who is keenly interested in the young people of the Church and one of the Society's active members, extended "greetings" to the Society on its anni-

versary and expressed his appreciation of the loyalty its members had shown to him and to their parish since their organization.

Rev. B. N. Bird, rector of St. Asaph's Church, Bala, was the special speaker and brought a real message to the young people in his appeal for their loyalty to Christ and His Church.

A check for $50 was presented to the Vestry as an "anniversary gift" toward the Parish House Building Fund, to which the Society has contributed most liberally.

The remainder of the evening was spent in playing games, after which refreshments were served in the dining room of the Parish House.

ORGANIZE Y. P. SOCIETY

The Young People's Society at St. John's, Concord, organized about a month ago, has had two very pleasant meetings. The permanent organization has been left for experience to show just what it should be. So far, it has taken the form of a social gathering for the young people of the community, with the first half of the evening given to music, readings, or the presentation of some special topic, either orally or by written paper by a leader, the subject then being thrown open for general discussion.

We were fortunate to have, at the last meeting, a missionary who has spent thirty years in the far interior of China, going there with no knowledge of the country or language, who gave a most graphic account of the experiences of a foreigner in a Chinese city, where a foreigner had never before been seen. It was a talk full of humor, and elicited a lively half-hour of questions and witty answers. The next meeting will be opened with music and a paper on an interesting manufacturing process, with illustrations, by a young man in that line of business. The latter part of the meeting is pure fun. There have been from thirty-five to forty members so far.

Our success in Christian work depends on our own spiritual life. We can never bring a soul nearer Christ than we are ourselves.

TOPICS FOR LENT

Feb. 22—How Shall We Keep Lent?
Mar. 1—History, The Early Church.
Mar. 8—History, The Reformation.
Mar. 15—History, The Reformation and the Anglican Communion.
Mar. 22—History, The Episcopal Church in America.
Mar. 29—The Teaching of the Episcopal Church.
Apr. 5—The Meaning of The Cross.
Apr. 12—Easter.

The Society suggesting the above topics has for its motto the following:

"Let this mind be in you which was also in Jesus Christ."

Its statement of purposes is set forth as follows:

"To add to the strength of the Church;

"To increase Christian Friendliness;

"To apply Christianity to everyday life;

"To inspire members with loyalty to God and our country in the spirit of our Master, Christ."

TRYING A NEW PLAN

The Young People's Service League of the Church of the Holy Apostles has started its work in the New Year, full of interest and enthusiasm.

A devotional service is held every Sunday evening before the Church Service, with a business and social meeting about once a month. The two meetings held this year have been very interesting and beneficial to all; the topic for the first evening was "Obedience to Law" and for the second evening, "Builders."

A new plan is now being tried by which all the members are divided into four groups and each group has charge of the meeting one Sunday of each month. The name of each member is written on a paper and the names are then drawn, the first name drawn going in the first group, the second name in the second group, etc. At the end of the month the names are again drawn and thus each group is different each month. In this way every member is given an opportunity to take part in a meeting once a month.

MARY J. MOORE.

GROUP COUNCIL MEETING CALLED FOR FEB. 10

Notices have gone out for a meeting of the Group Council of the Young People's Fellowship of the Diocese, to be held on Tuesday night, February 10, at 8 o'clock, in the Church House, 202 South Nineteenth Street. It will be the first meeting of the Group Council since the Convention at which the Fellowship was organized.

The Group Council comprises the Rector, the President and two other representatives from each of the Parish Chapters of the Fellowship. It is understood a number of important matters relating to the Young People's movement are to be discussed at the meeting on February 10.

Announcement!

Our Young People's Fellowship

Has been given this special department in THE CHURCH NEWS as a medium for the exchange of ideas that will be mutually helpful and to aid in the development of a closer fellowship among all young people in all parishes of our Diocese.

It is being conducted by our Young People.

Your interest and co-operation is invited.

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The Woman's Auxiliary Department

Edited by CLARA M. BREED

FELLOWSHIP

Passing as we do, this month of February, from the leading of the star to the season of Lent, given us for a period of weeks to *stop* and *think;* the members of our Auxiliary will do well to pray that the bonds may be made strong that unite us in Holy fellowship; and let us give to each separate mission before the Church, our special prayers for its success, and endeavor in our own parishes to stimulate general and unbiased interest in the work of the Diocese, the Country and the World. Let our members be drawn nearer together in the different branches of the work, knowing that the success of every organization depends on the support given by the body at large, and that this general support goes back to each member. Our activities, belonging to the Woman's Auxiliary, are many and of great variety. Let us make it our business this month to learn more of the general work, not confining ourselves more to the work in Alaska than to that in South America, or Africa or the Philippines or China. It is all God's work, and our National Council, under whom we work, would have us broaden our vision, and arouse in us the zeal which shall hasten the day of the promised kingdom.

DIOCESAN COMMITTEE

Our diocesan meeting this month was a very largely attended one, which is not unusual for us, of course, but is none the less a good start for the new year. The new secretary, Mrs. Alan Reed, was installed in Mrs. Randall's place—not that anyone, in a sense, can take Mrs. Randall's place but we are fortunate to have a successor who has the same kind of energy and ability. Fortunately, we do not lose Mrs. Randall from the executive committee or from the diocesan committee interests. More than any of the officers, perhaps, she stands to us for what has been our purpose in the church community and what is still our unique function in the co-ordinating parish interests.

Part of our business is to draw attention to the manner and the progress that the Church shows in fulfilling some requirements of its Founder, and this month our attention was pretty much riveted on the means, at the disposal of some of our missions, for literally fulfilling the command that Christians should be eyes to the blind and should make the very dumb and deaf sing for joy.

We had a report from the secretary and visitor of the mission to the blind, a mission affiliated with the City Mission now. Miss Rendell is herself blind and she read her report from raised letters with her finger-tips. This mission is over twenty years old and keeps in touch with the blind in hospitals and institutions as well as those who are in their own homes more or less confined by their disability. It is a kind of circulating library as well as a visiting institution, and teaching the blind to read by the Braille system is one of its patient works.

Doctor Crouter, of the school at Mount Airy, was the other speaker, and besides giving a résumé of the work started by Doctor Gallaudet here and in New York, and in Hartford three quarters of a century ago, and continued here and over the United States by pupils of these schools, he talked by means of a touch, to two of the most handicapped pupils of the school; two young girls who were blind as well as deaf—and translating our questions to them, both their spoken answers, in the strange voices and pronounced articulations of the totally deaf. Literally, there are not in that school, and there need be no longer in any school dumb persons, as all the children are taught to speak and of course with the ones that can see lip-reading is the means used to communicate with them.

Bishop White established our first Philadelphia school for the deaf as a church mission and out of that our Church of All Souls may have been said to have grown. It is a church for the deaf and is carried on by the deaf a silent but none the less eloquent service is held there by a deaf rector. We owe in the past, much to the first rector of that widely scattered parish, the late Mr. Syle, and to his widow; and anyone who visits the church at Sixteenth above Allegheny Avenue will be happily aware that the work has fallen into able hands in the present priest-in-charge.

Other matters of business taken up were: (a) An invitation from Mrs. Cox to visit the woolshop and buy the lovely baby sacks now on sale. (b) A word from the Deaconess newly installed at St. John's, Northern Liberties, and request to talk over with her the needs of that work for our foreign citizens; chairs being at present a conspicuous lack in the library. (c) A report on the coal fund established last month, which has already bought nearly $100 worth for two missions greatly in need; and a report from Mrs. Neal of the All Souls Chapel, Philadelphia General Hospital, of the Christmas donations and the cheer given to the patients and their families.

BISHOP TUTTLE MEMORIAL

Only forty Parishes, out of 206, so far have contributed to the Woman's Auxiliary Memorial to Bishop Tuttle. How are we to remedy this?

Only $35 per Parish will yield the $5,000 necessary for the two houses to be established.

If as you read this you find that your Auxiliary has not heard of the Memorial or having heard, has not contributed, will you not ask for a speaker at the Woman's Auxiliary Office, Spruce 8360, or send your contribution to Miss Helen Semple, 1910 Spruce Street?

COLORED COMMITTEE

It is always a satisfaction to feel that the closing year has been successful in the payment of its pledges. Our budget was completed, and although we raised $125 less than last year, we are starting the year with a clean slate.

Mrs. Pharo has been a most wonderful and inspiring leader, and the members of the Colored Committee are grateful for her devoted service these past years; but Mrs. Pharo believes thoroughly in rotation of office, and as her resignation was therefore inevitable, let us be thankful that we are favored with such an energetic and interested chairman as Mrs. Dillard, who will keep the committee up to the high standard Mrs. Pharo has given it.

With our first interest for the year in the Gaudet School in Louisiana, we hear that the boys' dormitory there was burned to the ground. The Gaudet School is the one Episcopal colored school in that diocese; started by Mrs. Frances Gaudet, who was not a member of our Church, but who turned over the school to us later. In addition to this school, the January budget also has the Diocese of South Carolina, under Archdeacon Baskerville, and the work in Washington, D. C. Archdeacon Baskerville is well known to the Colored Committee and does a fine work among his people. His paper the *Church Herald,* is full of interest and his communicants are all expected to contribute small sums weekly or monthly to funds raised for council dues, nation-wide campaign, etc.

The colored work in Washington is not large; ten congregations (three rural) and eight clergymen. St. Luke's and St. Mary's Churches are under the care of St. John's. A home for aged colored people is to be started in the near future. It is interesting to learn that *our* Church is educating as many young men and women as Hampton and Tuskegee, at half the cost. For February our budget includes the Diocese of Arkansas, Diocese of Nebraska, and the Bishop Payne Divinity School.

FOREIGN COMMITTEE

We had a most interesting letter from the principal of St. Mary's School, Shanghai, describing their experiences at the school when the Chinese troops were expected, and an evacuation of the school was necessary for safety. All the pupils, whose families or friends could be reached, were sent home, the others went to St. Paul's University, where the gymnasium was given them as a dormitory. No damage was done the new school buildings, but they are so close to the railway tracks, it was well the girls were spared the sight of the wounded and the unpleasantness from any stragglers or camp followers.

Our speaker was Dr. William C. Sturgis, Educational Secretary from New York, and his aim was to broaden our vision of the Church, not simply Parochial but also Diocesan, and not only that, but part of a Province. The provinces combined in the General Convention to give us a nation-wide vision. Every decade a broader view came through the Lambeth Conference where the world-wide gathering of the Anglican communion brought together representatives from every nation of the earth to speak for the eight million members of that great body.

A Christian nation and Church must have similar ideals to spread righteousness, peace and justice throughout the world. Neither is of the Kingdom of God, but both are or should be working for it. The Church is not an organization, but a living body made one with Him.

Strengthen the Church's work in the Orient; build while you have the opportunity with this generation, that their great future may be one for righteousness, peace and justice in all the world.

SPEAKERS' SCHEDULE

Diocesan Committee, Feb. 4, 10.30 A. M., Holy Trinity Parish House. Deaconess Young, from St. John's House, and Miss Ormsby for Hebrew Christian work.

Foreign Committee, Feb. 18, 10.30 A. M., Church House. The Rev. P. L. Tsen on China.

DOMESTIC COMMITTEE ANNUAL REPORT

In reviewing the work for the past year of budgeting the money raised for eight meetings, choosing eight different places where we want to interest ourselves in the work and workers, has proved helpful and successful; the one great drawback being our inability to advertise our speakers ahead of time. We have learned much about Porto Rico, I think, the political and church history, as well as the missionary problems and hospital work. We have met Bishop Colmore of Porto Rico, Doctor Gray, Secretary for all Latin America, and Miss Hicks Superintendent of St. Luke's Hospital. All of which I feel has established a very real contact for us, with the work and workers there.

We had a most inspiring visit from Bishop Remington of Eastern Oregon, which so stimulated our interest in all he was doing in his vast area of responsibility, that we not only sent him the desired $500, but an extra $727 (Special) to help build a rectory for one of his clergy, whom he felt to be invaluable.

Then our unfailing interest in the work done for the mountain people in the South, whether it be in the mill districts, the mining districts, the scattered Missions through the mountains or the Industrial Schools. Our $500 in May went to Mrs. Wetmore's School in Arden, Northern Carolina, for boys.

There were a few changes in the elections of officers in October owing to the resignation of Mrs. McLean, Corresponding Secretary, Mrs. J. Cheston Morris who was first Vice-Chairman, and the Chairman who was no longer eligible for election having served two terms. Their places have been filled by Miss Katharine King, Corresponding Secretary, Mrs. Frances R. Packard, Second Vice-Chairman, and Mrs. Fitz Eugene Newbold, Chairman, during whose absence for the remainder of this year your old Chairman has been asked to act *pro tem.*

I look forward to a splendid future for the Domestic Committee under the leadership of these new officers, and I wish your hearty co-operation in all their enthusiastic undertakings.

INDIAN'S HOPE ASSOCIATION

The mission field of Duluth has been a subject of interest for many months on account of our having pledged ourselves to pay for three years the sum of $2240.—Priority No. 5—this money is being used to raise the salaries of five Indian workers. We have just finished our second year.

In this field a very beautiful ceremony took place some months ago at Prince of Peace, Cass Lake, Minn., where after a class had been confirmed and a baby baptised, an old Indian man who had been baptised but two weeks before and who had just been confirmed, asked the Bishop to bless his marriage, so that it might be acknowledged by the Church. *The Duluth Churchman* says: "It was an interesting sight to see the old couple, over seventy years of age, married according to Indian tribal law for nearly half a century, standing at the altar rail, the man with long braided hair and typical Indian face—just confirmed—the woman confirmed long ago by Bishop Whipple, with children and grandchildren; members of the Mission church in the congregation, recognizing the sanctity of a Church marriage, asking before they "go hence" to make amends for the privilege they had missed. The kindly and impressive words of the Bishop, spoken through an interpreter to them, touched the hearts of all present and brought a keen sense of satisfaction to the aged couple."

We wish that the same kind of mission work that has been done in the South Dakota and Duluth fields and is still being done, could be repeated in Oklahoma among the 75,000 Indians made wealthy by the discovery of oil on their lands; these Indians are for the most part, pagan and the prey of white scamps.

GERTRUDE BANKS DOUGHERTY.

ANNUAL REPORT

Of the Presidents' Association of the Germantown and Chestnut Hill Branches of the Woman's Auxiliary to the National Council

During the year 1924 the Presidents' Association held two Devotional and four Business meetings.

The Spring Missionary Service—in the interest of work in the Foreign field, was at St. Michael's Church on March 27th—the Rev. Elwood L. Haines,

then of St. John's Industrial School, Cape Mount, Liberia, Africa, being the speaker. The offering taken at this service was given to Mr. Haines for work in Liberia.

The Devotional Day was held on Thursday, November 6th, at St. Paul's Church, Chestnut Hill. The Rev. O. S. Huntington O. H. C., preached at the morning service, led the mid-day intercessions and conducted the afternoon conference. There were about 200 women present during the day. The offering was divided—part going to Father Huntington for expenses and the work of the Order, and part for St. Gabriel's Parish House Fund. In the spring the mite offerings, accumulated at the business meetings, were sent to the Rev. Mr. Metz for the same use, making in all $50—for St. Gabriel's.

HELEN R. S. ROBINSON,
Secretary.

January 8, 1925.

A DAY OF INTERCESSION

To grow numerically and financially is not enough—there must be a spiritual growth also, else the labor be in vain. It was therefore decided that a Day of Intercession be held in the Parish of All Saints, Moyamensing, on Wednesday, December 10, 1924. The day opened with Holy Communion at 7.30 A. M., at which thirty women were present. Intercessions were then continued at intervals of one-half hour until 8 P. M., twenty-four women taking part as Intercessors. The noon hour was devoted to prayers for Missions; eleven women were present at this service. The day closed with the shortened form of Evening Prayer, a few helpful remarks by the Rector, the Rev. John E. Hill, and then the Benediction.

Truly it was a "Red Letter Day" in the Parish. To draw aside from the cares of the outside world to find rest, strength and comfort in offering petitions for our own Parish, our Diocese and all those at home and abroad who are striving to extend the Kingdom upon earth, was a wonderful privilege. Those taking part were greatly benefited and it has created a most helpful condition in the Auxiliary.

Here and There in the Diocese

Bishop Garland officiated at Ordination services in Holy Trinity Church, Rittenhouse Square, on Saturday morning, January 24th, when the Rev. G. S. McKinley and the Rev. Percy G. Hall were advanced to the priesthood, and Arthur F. Gibson was made a deacon. Mr. McKinley is in charge of St. Titus, Elmwood, N. J., and Mr. Gibson is completing his studies at the Philadelphia Divinity School.

The Rev. Albert E. Clay, rector of the Church of the Redemption West Philadelphia, has accepted a call to the rectorship of St. Peter's, Redwood City, California, and will leave for his new work early this month. During his thirteen years of notable service at the Redemption, beginning when the latter was a mission, Mr. Clay endeared himself to everyone with whom he came in contact, not only among his parishioners but throughout the Diocese. His going away will be a loss to the Diocese. Redwood City is a growing suburb of San Francisco, about 36 miles from the Golden Gate, and is situated in one of the most beautiful valleys of the State of California.

Rev. John R. Hart, Jr., Chaplain of the Church of the Transfiguration, who recently returned from a trip to California with the University football team, has been for the past few years Chairman the Spirit Committee at Pennsylvania and in this capacity has done a lot to strengthen the morale of the Red and Blue teams.

The Rev. John Lowry Hady, of the Diocese of West Virginia, has accepted a call to the rectorship of St. Paul's Church, Doylestown, and will assume charge before Lent. At present Mr. Hady is rector of Trinity Church, Shepherdstown, W. Va. He is a graduate of Virginia Theological Seminary and was ordained to the priesthood in 1920 by Bishop Gravatt. For a short time he was in charge of Calvary Church, Montgomery, W. Va., and a mission at Ansted in the same state.

On Sunday, January 25th, St. Paul's Church, Chester, Rev. Francis M. Taitt, rector, celebrated the 222nd anniversary of the first service held in St. Paul's and the 22nd anniversary of the consecration of the present edifice. St. Paul's is older than any institution in the City of Chester and antedates, by more than 70 years, the signing of the Declaration of Independence.

Mrs. Hall, director of the Community Center at the Chapel of the Transfiguration (Students' Church) reports 157 children definitely enrolled in the classes and on the teams, with 18 men and 21 women students in charge. The University Athletic Council has granted the Community Center the use of the tennis courts as another playground for the boys.

The congregation of St. Simeon's, Ninth Street and Lehigh Avenue, Philadelphia, is planning a memorial tablet to the former rector, the Rev. George J. Walenta. Subscriptions are being received by Mr. Alexander Morrison, a member of the vestry.

The Parish Messenger of the Church of the Saviour, West Philadelphia, is conducting a competition among the children of the Church School for the best stories written on the topic, "How Should We Observe Lent." In a recent competition Virginia Loving received a gold cross as first prize. Murray C. Miller and Jule Jenkins each received a book as second and third prizes.

The Church of the Advocate, Philadelphia, has been presented with a most beautiful processional cross in memory of Miss Helen Graham Findley, a young woman who died at the height of her usefulness. The presentation was made under the auspices of the Altar Chapter, Miss Ethel Vincent, President. New and powerful flood lights have also been installed to illuminate the altar, making the altar radiant, with its white limestone and gold mosaic.

A beautiful new cross, six candle sticks, and four vases which were used for the first time at the Christmas Eve midnight service, at St. Paul's, Chestnut Hill, were given in loving memory of Mrs. George Willing by her family. The Eucharistic candle sticks were given by Mrs. Joseph S. Clark.

The G. F. S., of St. Paul's, Chestnut Hill, gave a Christmas party for the crippled children at the Home of the Merciful Saviour, on Sunday, December 28. Mary Grimner Johnson made a wonderful Santa Claus and presented gifts, candy canes, and oranges to all the forty-eight children. After the party all attended service in the chapel; then the girls served ice cream and cake to the children.

(Continued on page 168)

Religious Work Among Mental Patients—"Vignettes from the Wards"

By the REV. W. FRED ALLEN, of the City Mission Staff

The religious approach in the case of the normal man is by instruction of the mind and the appeal to the affections that stimulate the will to action. In the mentally afflicted the appeal is almost entirely emotional. The emotions respond to Pictures, Music and Eloquence, as Dr. Samuel Hamilton once said to the writer. To look into the faces of those whose worship you propose to lead seems to discourage, but they listen to a well-told story, or a song and they love pictures.

This then is our material for ward services. First it is all very informal. You stand in the middle of the room. Your entry is greeted with hand clapping or shouts or more dignified welcome. Your introduction is "How'do boys?" or "Good morning Ladies." Sometimes *that* seems sarcastic when they behave in the most terrible way; or insist as on one occasion, in repeatedly entering the room during service with a minimum of vesture or even a natural birthday suit. "Now we will have a hymn!" I used to say "song," but one day a patient called out "No not a song, a hymn." You see they are sticklers for the proprieties. Once when proposing to sing with a crowd of very unruly men, but dear fellows, one man said, "Now Father begin the service properly with a prayer!"

Very seldom is there any to join in the song. Now and then some do. Men or women will come and look over the Chaplain's book and sing very nicely. The other day as soon as I had finished, some one said, "Now *I* will sing" and started "Lead, Kindly Light" and sang it very sweetly. Of course, I always acquiesce and sometimes the effort is beautiful and sometimes ludicrous. Any way the patient feels better. So the Chaplain sings hymns that are objective, full of assurance, hope, pity, God's healing, leading, protection, indwelling.

I was once called to task by a very disagreeable woman after singing "He Leadeth Me" and omitting the last theologically incorrect and emotionally-chilling verse, about crossing Jordan. (I object to getting wet just as I catch sight of the shining gates.)

"Why did you leave out the last verse?"

"Did you know that I did?"

"Of course I did, it is the best verse in the hymn!"

"All right, I'll be sure and sing it next time."

Then a psalm, short, hopeful, full of courage and trust and the unfailing care, and fatherly love and understanding of God. Then the Gospel for the day, or other Scripture so it is narrative or poetry, especially some story of healing, forgiving, gladdening or helping. Then "The Eloquence!" A sermon? No, no, sometimes only a sentence, or a story or a sentiment—(these patients cannot sustain attention) or a recapitulation of the Gospel told as briefly and graphically as possible.

Now we pray, the Lord's Prayer. Sometimes they will join in that. Generally the Collect for the Day, or another. Prayer for the sick, modified from the Visitation Office, with petition for the guidance of the doctors and nurses and blessing on the means used; and The Grace. Then a hymn. Often there is some special request—we always use what is asked for, then the Pax and Blessing said very quietly and slowly.

A visit here or there, gift of picture or booklet, and goodbye, come and see you again soon.

Vignette Number One

Is that twenty-minute service any good? Well! The welcome, smiles, extended hands, "so glad to see you," "We were afraid you were not coming," "It is not like Sunday if you do not come," and then at the end you hear a murmur, "A very nice service," "Thank you," "That was a nice hymn," or "Come again" seems to suggest it has been "like the soft dropping of rain," refreshing. What was that from that far corner? a deep "Ah!" at some strong expression of faith or hope by the Psalmist, and you glance to catch an upturned face shiny and black all glowing! Or most unexpectedly from an aged scarred, shrivelled form at my side a sweet quiet voice knows some unexpected melody and gently sings all through. There is a voice from the bed in the corner there in the Lord's Prayer or a deep and tender "Amen," and such a hush all over the ward.

Vignette Number Two

A month ago as I entered a ward of men in the old infirmary, a gentle, shy old man said "Would you mind singing 'Abide With Me,' today?" Certainly. After the service he thanked me and taking me aside said, "I am about to be married, and I want you to officiate." Certainly, with pleasure, I said. Then he proceeded to tell me, "Many years ago I was divorced and have spent many years of sorrow and pain and much suffering and now at last my wife and I are to be remarried and we want you to perform the ceremony." Most certainly; you make your arrangements and I will be ready. Then coming nearer, "After the marriage we are going away for a long trip of many months' travelling in Europe and it is the wish of my wife and of myself that you accompany us." Thank you, I said, that will be fine; I will have to get leave of absence and have a fine rest. Thank you. Two weeks later the invitation was renewed. You see I am in luck.

Vignette Number Three

A deplorable looking woman. Hair growing over her face, misshapen, hardly able to speak, and no words articulate, often in tears, grey hair and pathetic blue eyes. A few months ago one Sunday she managed to stand and insisted on sharing my hymn book, and we sang a duet, I wish there had been a photographer there, and a dictaphone. It was great!

Last Sunday I detected an effort to join in the Lord's Prayer with her head on her arms on the table, and tears in her eyes. At our Blessed Lord's Name her head is reverently nodded, the words of the Gloria mangled and mumbled as best she can, and then the Amen. Who can tell the depth and richness of the devotion and adoration and love of that soul. I think Christ and His Angels are very near, and almost crowd us out and dazzle us with the supernal glory we cannot see. Think of an aspiring spirit having that incubus to carry and mumbling out its praise, adoration and prayer like the Saints underneath the Altar of the Seer's vision. The wreck of mind and burdensome body cumbering it.

Vignette Number Four

Another morning a very sincerely devout but "Bossy" woman came to me in tears, as I entered the ward because a terrible-looking object had called her vile names. "Oh, never mind," I said, "she does not know what she is saying, and we all know it is not true, so what does it matter? Do not take any notice. Come and sit by me and forget it."

So she sat by me during the service and sang vociferously and gloriously discordantly, but spiritually very happy; and at the close went over to her foe. Then she came to me as I left and said, "I have forgiven her, brother (she always calls me brother); Jesus wants me to, does He not?" I've told her I'll take her to Church next Sunday so she can make her Communion.

They are little, very silly little children, but very, very dear; they fail as the rest of us, but they love and trust and pray.

W. FRED ALLEN,
Byberry.

"The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man."—*Capen.*

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

John Huntley Skrine

Among the books of the late Doctor Skrine, for many years a schoolmaster, but always a lover of the country, are two of special interest to the rural Churchman.

Upon his retirement from the office of Warden of Trinity College, Glenalmond, which he had held for fourteen years, Doctor Skrine in 1903 became Vicar of Itchen Stoke, a country parish in Hampshire, England. The editor has in his own parish a family who lived at Itchen Stoke in the days when Doctor Skrine was there "A shepherd abiding in the fields," whose work and meditations he so delightfully describes in "PASTOR OVIUM." Often from the lips of the members of this family has the editor heard of Doctor Skrine's pastoral devotion, of his sermons, which were like no other man's, and of his winsome personality. That Day-Book of a Country Parson is doubtless familiar to most of the clergy. Not so familiar, perhaps, is the little book, "HYMNS, LITANIES AND PRAYERS FOR A VILLAGE," which was also the fruit of the four years at Itchen Stoke. This little book of devotions contains the poems, so simple, so homely, so full of a practical knowledge of the needs of country folk, which were published in "PASTOR OVIUM," with the addition of others of like character, and also family prayers, and litanies, prayers and thanksgivings for almost every incident of country life.

At the time of his death, at the age of seventy-five, Doctor Skrine was Vicar of St. Peter's in the East, Oxford.

Members of the Brotherhood of St. Andrew, to whom it is not already known, may be interested in the St. Andrew's hymn from the little book of country devotions:

ST. ANDREW'S DAY

Mine eyes have seen the Holy Christ,
  Mine ears his calling own;
Come, brother, to the blessed tryst,
  And know whom I have known.

So brother once to brother cried,
  And Holy Church began;
So grew she round His sacred side,
  Through man who calleth man.

Lord, Jesus, if mine ears have heard,
  And if mine eyes have known,
Then suffer not I hoard the word,
  Or see thy face alone.

Of brotherhood we boast us here;
  Or brothers if we be,
A comrade's loyal truth it were
  That friend bring friend to thee.

ST. JOHN'S, CONCORD

The old Church of St. John, Concord, Rev. David L. Sanford, rector, was lighted for the first time in years on Christmas Eve. Hitherto evening services have been held at Chadd's Ford, or elsewhere. The Church was very beautifully decorated for the Christmas season. The services began with carol singing, lasting until 11.58 o'clock, then silent prayer until midnight, when the hour was softly struck, accompanied by the air of Silent Night, very softly played. Then all joined in the Lord's Prayer, and the rector began the Communion Service. Nearly every communicant who was not out of town or an invalid received. A later Celebration was held at Chadd's Ford, and Evensong in St. John's again. The Sunday School festival was held on the evening of St. Stephen's Day, the principal feature being a pageant of the Angels and Shepherds, the Shepherds at the Manger and the Visit of the Wise Men, arranged and costumed by the teachers, and very reverently carried out by the children.

St. John's began the year 1924 with a debt of about $285. It has taken a larger share of its salary upon itself this year, doubled its outside contributions, spent about $1000 on repairs, including a new roof for the rectory, and came out free of debt January 1st. The money has all been given outright, and principally through the offerings at the services.

St. Luke's, Chadd's Ford, had for a Christmas present a handsome hymnboard to harmonize with the rest of the beautiful oak of the new chancel.

The quota of St. John's has been paid in full.

Professor Monfort Melchoir, of Girard College, gave a most interesting talk before a recent meeting of the Young People's Society of St. John's, Lansdowne, emphasizing co-operation in all things to bring about success. Professor Melchior reminded the young people they were the future executives of the Church and drove home to them the vital importance of giving their fullest support to the rector and vestry.

ST. MARY'S, WARWICK

St. Mary's, Warwick, greatly enjoyed the splendid Christmas services rendered by the rector at 10 A. M. Christmas morning. Specially attractive music was rendered by the choir. A special offering was taken for missions, amounting to over $10. On the evening of St. Stephen's Day, the Church School held its annual Christmas Festival.

On Friday morning at 10 o'clock, the rector held the annual Christmas service in St. Thomas' Church, Morgantown (Diocese of Bethlehem). The Church was beautifully decorated by the Ladies' Guild. At the close of the services the choir was generously remembered by Christmas gifts from the ladies of the Guild. Dr. and Mrs. Agate were most kindly remembered by the three congregations: at St. Mary's, Warwick; St. Thomas's, Morgantown, and Bangor Church, Churchtown (Diocese of Harrisburg), each congregation surprised the rector not only by various gifts, but with a purse containing a goodly sum of money, expressive of their good-will and appreciation.

HOW TO INCREASE THE LENTEN OFFERING

One of the greatest movements in the history of the Church in America started in a very quiet way in the Sunday School of St. John's Church, Cynwyd, in the Diocese of Pennsylvania, when in Lent, 1877, under the inspiration of the Superintendent, Mr. John Marston, $200 was given as a Lenten Offering for Missions.

The next year other parishes in the Diocese and in the Church at large followed the good example, and by degrees the Lenten Offering for Missions has become one of the prominent features in missionary giving, reaching the splendid total last year of $407,500.

We are naturally especially interested in the growth of the Lenten Offering in our own Diocese, and therefore give the amount of the annual offering for the last ten years:

1915	$31,525	1920	47,119
1916	37,570	1921	50,905
1917	38,663	1922	56,486
1918	35,903	1923	60,928
1919	42,399	1924	65,802

From these figures it will be seen that during the last decade there has been a gradual increase in the amount of the Offering, except in the year 1918, which was doubtless owing to the war, and that during the last five years the increase each year has been nearly $5000. Our goal for the coming Lent is at least $70,000, which can be easily reached if all our schools will do their best.

The question is sometimes asked, How can the Lenten Offering be increased? And in answer to this we would say, keep the subject constantly before the attention of the Sunday School, and especially from Epiphany to Easter. We believe it is wise in each parish at the Easter Festival Service of the Sunday School to have a Presentation of the Lenten Offering, class by class, the amount of the Offering from each class being announced. This creates a healthy rivalry, and largely increases the size of the Offering from the school as a whole.

Considerable money may be raised by missionary plays being given by the school, or by one or more classes uniting for that purpose and dividing the proceeds. A list of suitable plays will be gladly given by the Church School Service League, at the Church House. Cake and Candy Sales by various classes of the school are a fruitful source of income. As is also the sale of chocolate eggs, milk-chocolate bars, or peppermints by the individual members of the school. In some parishes money is raised by the sale of the special Lenten issue of the Spirit of Missions. But emphasis should be laid upon the practice of self-denial, and our boys and girls, and young people being taught to give largely to the Lenten Offering as a result of their own self-sacrifice and hard work.

The Lenten Missionary Boxes will be sent directly from 281 Fourth Avenue, New York, to each parish; and if they are not received by Sexagesima Sunday, application had better be made to the Commission on Church Schools, 202 South Nineteenth Street.

The Presentation Service will be held at Holy Trinity Church on the Fourth Sunday after Easter, May 10, at 3 P. M., and all schools in the Diocese are requested to present their Offerings at that service, or send them to Mr. George W. Jacobs, 1726 Chestnut Street. It would save considerable confusion if all our Lenten Offerings were sent to our local treasurer, and forwarded by him to the National Council in New York.

REMEMBER OUR GOAL FOR THIS YEAR IS $70,000

That which we do for ourselves is forgotten; that which we do for Christ is immortal.—*T. DeWitt Talmage.*

Do not dare to leave God's cause without such help as you can give!—*F. B. Meyer.*

The Editor's Book Shelf

MORE TWICE-BORN MEN: Narratives of a Recent Movement in The Spirit of Personal Religion.

By Harold Begbie

This is a book which it is difficult to appraise correctly. "Twice-Born Men" was a series of sketches by the same author in which the literary element was somewhat too much in evidence, lessening to some extent the sense of veracity; the more that a witness lacks style, the more he gains in individual power.

Then we had "Painted Windows," anonymous, but generally ascribed to Mr. Begbie. This belonged to a very unpleasant class of literature in which a writer under the cloak of anonymity carves up his friends to make a literary holiday. The superior patronizing tone of "Painted Windows" is continued in this present book. Take, for example, this lofty pronouncement: "No discipline could be more disastrous, I take leave to say, to the mind of a just man seeking to become a prophet of the Christian religion than a course of study in the average theological college of the present day. From such a gateway to the religious life most men of character turn back either with sorrow or disgust." What assumption of knowledge to characterize so dogmatically "the average theological seminary." What ignorance to call a seminary "a gateway" to the religious life. Students of a seminary are supposed already to have passed through the gateway and to be occupied with learning how to bring others into the relation of reconciliation with God.

It is incongruous that a writer should profess such great interest in the development of spirituality and write in a tone so snobbish and to show himself so enamoured with social advantages, so superior to the evangelists of the old type, so intent on assuring the reader that these "twice-born" men are really quite worth while, quite charming socially and in every way full of tact and distinction. The poor fishermen of the Galilean lake ought to be proud of such cultured disciples.

In short, the flavoring of the book impresses this reviewer most unfavorably. When, however, we consider the subject matter, it has real value. Not that there is no true follower of Christ who has not had this mystic experience. Some of the best Christians are without it. Not that I believe that the hero had the infallible insight ascribed to him; the description lacks reality. But because there is great truth in the main contention that the real obstacle to our vision of God is found in self-will, in sin, in self-indulgence, in an incomplete surrender.

An American, designated simply by the initials F. B. has had a spiritual illumination, and is devoting his life to bringing others into the same uplifting experience. His plan is by personal conference, by house parties and working on small groups. There is no objection to the method, but neither is there any good reason for describing as vulgar and unbecoming the method used by Wesley and Moody. These are diversities of administration and gifts.

In nine chapters we are told how this soul surgeon, F. B., impressed some rare men. If the reader can look beyond the style and passing remarks of the main substance, he will be made feel that it is the set of the will that determines the whole matter. We must let go, to feel underneath the Everlasting Arms; we must empty our hearts of self, if we are to be filled with God. That is the message of the book. It is a great truth.

C. E. G.

(*Continued from page 164*)

Under the direction of the Rev. B. N. Bird, rector of St. Asaph's, a complete survey is being made of the Wynnefield section of Philadelphia looking to the establishment of a church in that district. St. Asaph's is defraying the cost of the survey in the part bounded by the Pennsylvania Railroad Station at Bala, 57th, City Line and Berks Street, and the West Philadelphia Convocation is defraying the cost of surveying the remainder.

On Sunday, December 21, a new Lecturn Bible, the gift of Miss E. E. Clark, was dedicated in St. John's, Cynwyd, in memory of I. Jones Clark.

Altar Vestments in white and green have been donated to St. Giles, Stonehurst, through the courtesy of St. Mary's, Ardmore. The white set was first used at the Confirmation service on December 14.

The Rev. John H. Chapman, whose resignation as rector of St. Paul's, Chestnut Hill, took effect December 31, sailed for Europe January 24. Mr. and Mrs. Chapman's address will be care of Morgan, Harjes & Co., Paris, until July 1, 1925.

GIRLS' FRIENDLY SOCIETY

Dr. Eva Blake will give a series of five Talks on "The Possible YOU," in the Parish House of St. Barnabas' Church, 6400 Haverford Avenue, Philadelphia, on February 6, 13, 20, 27, and March 20, 27. Registration fee of fifty cents for the course. Some of the topics for discussion are: "Do You Walk in Zizgags or Straight?" "Which Way Do Your Thoughts Climb?" "Are You Proud of Your Disposition?" "What Do You Think is Your Greatest Wish?"

Dr. Blake is wonderfully successful in these unique Health Talks, and the Girls' Friendly Society is very pleased to be able to offer this course.

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Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

We have a request from a small parish for the gift of a piano; also for a small altar for chapel use. Who can help out?

A small mission in the suburbs, organizing its new choir, would like eight or ten Hutchins Hymnals (old style) with music, in good condition.

A mission is in need of a Chalice and Paten. Can any parish help out on this?

The Rev. Thomas Hubert-Jones, St. Barnabas, Kensington, has a reed organ in good condition, which the parish is willing to donate to any mission needing one.

"When a mule is kicking he isn't pulling."—*Dowling.*

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CHURCH HISTORICAL SOCIETY

The January business meeting of the Society was held on Monday the 26th, in its rooms in the Church House. The officers and members of the Executive Board were all re-elected with the exception of Mr. Wm. J. Dickson, who had resigned the office of Treasurer. Mr. Edward Biddle was elected as Treasurer in his stead.

From November 1st to January 1st, the Society received the following contributions to its collection:

Fourteen bound volumes, 179 pamphlets, 80 journals of diocesan conventions, 24 card photographs of churches, 110 papers, 1 large scrap book of newspaper clippings and illustrations, 670 copies of the Spirit of Missions, 1 almanac, 107 forms of services, 22 autographs of Bishops and others.

The Society is making a great effort to increase its membership and to raise a modest Endowment Fund to secure an income sufficient to pay the salary of its Librarian and provide for its other expenses.

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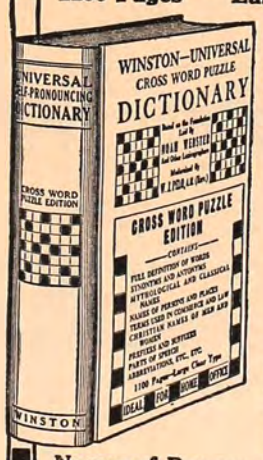

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In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

ROBERT EMOTT HARE

Whereas God has called unto Himself the soul of His Servant, Robert Emott Hare, a founder, vestryman and warden of St. Mary's Memorial Church, Wayne, it is fitting that this vestry should record its appreciation of him and its sympathy with his bereaved family.

His passing away has brought to its close a long and useful life and we mourn the loss of a useful citizen, a devout Christian, a loyal Churchman. We extend to his family our sincere sympathy in their great sorrow. May he rest in peace and light perpetual shine upon him.

Resolved, That this minute be spread upon the records of the Vestry and a copy be sent to Mrs. Hare.

CHANNING W. DANIEL,
Secretary of the Vestry.

AUGUSTUS S. ANDERSON

At five o'clock on Saturday morning, January 10, 1925, Augustus S. Anderson entered into Life Eternal. He was a man of great integrity and lived the life of a consistent Christian.

For forty-five years he gave faithful and efficient service in his business affiliations, but so modestly and so unostentatiously that it is only now that his friends realize how much the men who are today carrying on a great business owe to his training. He was a member of St. Michael's Episcopal Church, in Germantown, Philadelphia, where he was a Vestryman for a number of years. His life with his family and friends was full of unfailing devotion and unselfishness. A practical as well as a spiritual religion seemed to be the guide of his life. His record stands as an example of the quiet ones of the world who do their life work according to God's word, fight the great fight, and pass on to Everlasting Life, sustained by God's help.

MARTHA C. BARRY.

The Guild of St. Giles, Stonehurst, at its annual meeting, elected the following officers to serve for 1925:

President, Mrs. Justus Sinexon; first vice-president, Mrs. F. L. Borie; second vice-president, Mrs. W. H. Metcalf; secretary, Mrs. James Henderson; treasurer, Mrs. H. H. Bilyeu. The Executive Committee presented the retiring President, Mrs. Dibble, with a beautiful growing plant in token of appreciation.

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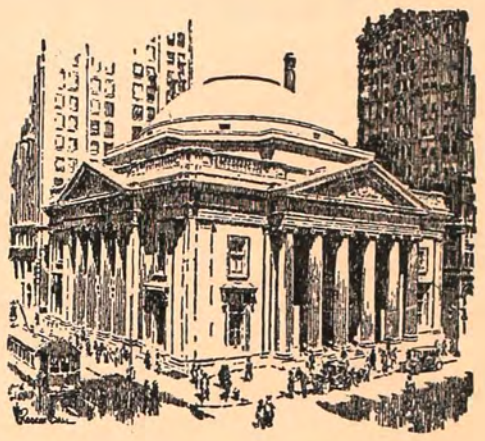

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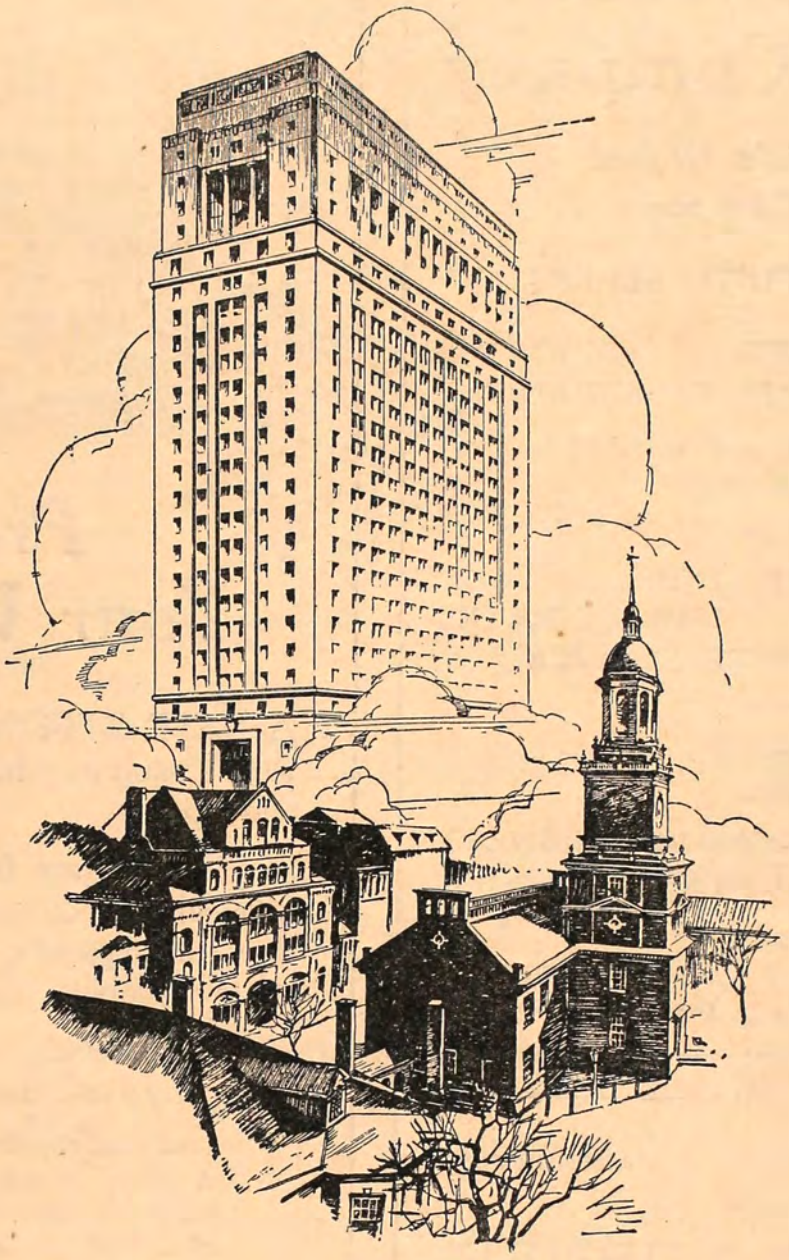

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